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RESULTS

OF THE

IRISH CENSUS OF 1861,

WITH A SPECIAL REFERENCE TO THE CONDITION OF THE

CHURCH IN IRELAND.

BY

THE REV. A. HUME, LL.D. & D.C.L.,

FELLOW OF THE STATISTICAL SOCIETY OF LONDON;
FELLOW OF THE ROYAL SOCIETY OF NORTHERN ANTIQUARIES, COPENHAGEN;
FELLOW OF THE SOCIETY OF ANTIQUARIES, LONDON;
CORRESPONDING MEMBER OF THE SOCIETY OF ANTIQUARIES, SCOTLAND;
HONORARY MEMBER OF THE SOCIETY OF ANTIQUARIES, NEWCASTLE-ON-TYNE;
HON. SEC. OF THE HISTORIC SOCIETY OF LANCASHIRE AND CHESHIRE.

The nations have fallen, and thou still art young,
Thy sun is but rising when others are set;
And, though slavery's cloud o'er thy morning hath hung,
The full noon of freedom shall beam round thee yet.
Erin, O Erin! though long in the shade,
Thy star will shine out when the proudest shall fade.

MOORE.

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LIBRARY
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TO

LEWIS LL. DILLWYN, Esq., M.P.

Sir,

The lively interest which you appear to take in the Irish branch of the Established Church renders it desirable, and in some degree necessary, that you should be in possession of the fullest and best information. I hope, therefore, that no apology is required for inscribing this pamphlet to you; especially as I concur in the extended conviction, that your acquaintance with the subject is not equal to the zeal which you exhibit for alleged reforms.

I have the honour to be, Sir,

Your obedient Servant,

A. HUME, D.C.L.,

INCUMBENT OF THE NEW PARISH OF VAUXHALL, LIVERPOOL.

Everton, Liverpool,
30*th April*, 1864.

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21 Jan. '29 - CL.

PREFACE.

When the "Enumeration Abstracts" of the Census of Ireland appeared in July, 1861, I examined them carefully, and I read a short paper on the subject of the Distribution of the People, at the Meeting of the British Association for the Advancement of Science, held at Manchester. From that time until within the last few weeks I had dismissed the subject from my mind. But, as the publication of the formal Census approached completion, I was urged by some friends in London to give an analysis of it, as my familiarity with investigations of that class gave me unusual facilities; and they were good enough to add, that they would place boundless confidence in my honesty and accuracy. I was unwilling to put aside an appeal made in this way, especially as I felt that I might aid in giving clearer and better views of the whole truth; and, therefore, at great inconvenience, and in marked opposition to my own interests, I have written this pamphlet, and now issue it. It may save some readers the trouble of guessing, if I say at once that I am not and never was connected with either the Irish Church, or the Irish Society, or the Irish Church Missions, though I entertain good wishes for them all; and that I have never taken any part in the Romish controversy, or in party politics of any kind

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Chap. I.—AREA, POPULATION, VALUE, &c.

There are 32 civil counties in Ireland; and the old division into provinces is more permanent there than in any other part of the United Kingdom. They were originally four in number—Leinster, Munster, Ulster, and Connaught; and for various civil purposes this division is retained, though in the arrangements of the Established Church there are now strictly only two provinces—Armagh and Dublin.

The counties of Cork and Tipperary, which are unusually large and important, are divided into Ridings; and thus we account for 34 divisions or "county districts." To these are added nine of the principal cities and towns, which are enumerated separately; so that with the suburbs of the city of Dublin, treated separately in some of the Tables, we have 43 or 44 county districts in all. Their names, their grouping, and many details respecting them, will be obvious from several of the Tables which follow.

The portion of the Census referred to in this chapter is given to the public in thirty-two folio parts, which answer to the civil counties respectively. Each of these contains the population in Baronies, Parishes, and Townlands, with the males and females distinguished, the number of houses, and the gain or loss since the previous Census. The great towns and cities, like Drogheda, Belfast, and Cork, are given in connection with the counties to which they respectively belong.

The population of Ireland in 1831 amounted to 7,767,401, and in 1841 it had risen to 8,174,031. It is from about this date that it began to be spoken of as "eight millions of the finest peasantry in the world"; and it was in the next decade that the failure of the potato occurred, and that famine and pestilence diminished the population. The terror inspired by such great and successive misfortunes naturally promoted emigration, and this aided still further in thinning the population. It was not, however, till 1848, that what is called the "Exodus" fairly commenced. In the early part of the century the principal emigrants were Protestants; for the Roman Catholic population still fed upon the dream of national independence; and though there were numerous exceptions, it required some cause of more than usual force to sever the tie which bound them to their country. During the ripening of the rebellion of 1848 many openly declared that the alternatives were success or emigration; and no doubt others participated in the sentiment without so expressing it. Owing to the operation of these causes mainly, the population had fallen in 1851 to 6,553,579, showing a loss of 20 per cent.; and in 1861 it had further sunk to 5,798,564, showing a diminution of 11½ per cent. It is said that not fewer than three millions have emigrated during twenty years; or at the rate of half the average population in a single generation. Thus, the maximum was attained in 1841, and in the matter of numbers, the country has retrograded just fifty years. In point of national prosperity, however, it has made a marked advance.

The following Table exhibits under classified heads several facts of importance:—

TABLE A.—POPULATION, AREA, VALUATION, &c.—COUNTIES.

Counties, Cities, and Towns.	Population, 1841.	Population, 1851.	Population. 1861.	Area in Acres.	Valuation 1861.	Population to a Square Mile.	Separate Enumeration Districts.	
							Religious Profession.	General Population.
					£			
Antrim County ...	274,673	249,459	247,564	690,225	574,130	229	158	1,591
Armagh ,, ...	232,393	196,085	190,086	312,328	...	389	78	998
Belfast Town	77,622	103,067	121,602	5,637	278,695	13,818	3	2
Carlow County ...	86,228	68,075	57,137	221,293	163,067	165	88	621
Carrickfergus C of a T	9,379	8,520	9,422	16,702	22,334	365	4	1
Cavan County	243,158	174,071	153,906	466,261	268,475	211	74	2,018
Clare ,, ...	286,394	212,428	166,305	768,265	212,187	139	130	2,194
Cork, East Riding..	460,414	351,397	286,396	1,029,392	740,955	112	333	3,207
Cork, West Riding	312,984	211,761	178,301	807,263	295,043	141	138	2,082
Cork City.....	80,720	85,745	80,121	2,266	119,916	22,892	8	7
Donegal County ...	296,448	255,160	237,395	1,189,980	289,998	128	106	2,814
Down ,, ...	360,622	319,972	299,302	609,811	...	314	164	1,460
Drogheda Town ...	17,300	16,845	14,740	441	18,763	21,440	4	3
Dublin County ...	140,047	146,631	155,444	222,710	588,434	447	198	1,452
Dublin City	232,726	258,361	254,808	3,559	610,337	45,301	70	23
Fermanagh County	156,481	116,007	105,768	417,782	232,645	162	57	2,298
Galway ,,	422,932	298,564	254,511	1,498,593	150,438	108	225	4,650
Galway Town	17,275	23,695	16,967	617	18,054	17,514	3	2
Kerry County	293,880	238,239	211,800	1,159,356	275,132	101	145	2,850
Kildare County ...	114,488	95,724	90,946	418,415	335,095	139	165	1,352
Kilkenny County..	183,349	138,773	110,341	506,333	339,745	139	213	1,662
Kilkenny City.....	19,071	19,973	14,174	921	17,488	10,124	6	5
King's County.....	146,857	112,080	90,043	493,019	241,523	117	86	1,285
Leitrim ,, ...	155,297	111,915	104,744	376,212	134,822	178	44	1,531
Limerick ,, ...	281,532	208,688	172,801	660,898	455,925	167	216	2,116
Limerick City	48,391	53,448	44,746	2,075	63,285	13,531	9	8
Londonderry C'nty	222,174	191,868	184,209	513,388	342,009	229	87	1,311
Longford ,,	115,491	82 350	71,694	257,222	151,998	178	58	846
Louth ,,	110,940	90,812	75,973	200,955	205,370	241	88	697
Mayo ,,	388,887	274,830	254,796	1,321,281	308,047	123	123	3,510
Meath County.....	183,116	140,750	110,373	578,247	543,871	122	194	1,678
Monaghan ,, ...	200,407	141,758	126,482	318,733	260,137	254	47	1,898
Queen's ,, ...	153,792	111,623	90,650	424,854	257,249	136	103	1,270
Roscommon ,, ...	253,591	174,492	157,272	585,407	292,584	171	94	2,848
Sligo ,, ...	180,809	128,510	124,845	415,086	207,822	177	73	1,367
Tipperary N.Riding	201,161	147,128	109,220	512,242	276,798	167	112	1,725
Tipperary S. ,,	234,392	184,359	139,886	536,726	393,727	196	169	1,543
Tyrone County.....	312,956	255,189	238,500	778,944	419,028	156	97	2,206
Waterford ,, ...	172,971	138,754	110,959	455,773	279,182	156	111	1,699
Waterford City ...	23,216	25,297	23,293	533	36,428	28,022	12	11
Westmeath County	141,300	111,409	90,879	433,769	314,544	134	93	1,263
Wexford ,,	202,033	180,159	143,954	573,200	372,056	162	214	2,238
Wicklow ,,	126,143	98,978	86,479	499,894	258,095	111	106	1,411
	8,174,031	6,533,579	5,798,564	20,322,641		182	4,506	63,753

TABLE B.—POPULATION, AREA, VALUATION, &c.—PROVINCES.

	Population 1841	Population 1851.	Population 1861.	Area in Acres.	Valuation 1861.	Population to a Square Mile.	Separate Enumeration Districts.	
							Religious Profession.	General Population.
Leinster ...	1,972,881	1,672,543	1,457,635	4,834,865	4,417,635	190	1686*	15,806
Munster ...	2,396,055	1,857,244	1,513,558	5,934,789	3,248,579	163	1383	17,442
Ulster	2,386,313	2,011,786	1,914,236	5,319,790	...	230	875	16,597
Connaught	1,418,782	1,012,006	913,135	4,233,197	1,411,766	138	560	13,908
	8,174,031	6,553,579	5,798,564	20,322,641	...	182	4506	63,753

* There were eight of these in which no population was found.

(1.) Comparing the population of 1841 with that of 1851, it will be seen that there is a reduction in each of the provinces; and the same facts occur in each of the county districts except six, which either consist of town population or are greatly influenced by it.

(2.) On comparing the population of 1851 with that of 1861, we see that each of the provinces has sunk again; also each of the county districts except the towns of Belfast and Carrickfergus, and the county of Dublin.

(3.) On comparing the areas with their respective values in 1861, we ascertain, that of the three provinces which are completed, land is worth 18s. 4d. per acre in Leinster, 11s. in Munster, and 6s. 8d. in Connaught, the lowest value showing where the original Celtic people exist in greatest purity and numbers, and the highest showing where they are least influential. Thus, the prevalence of a particular people (and a particular creed) is in an inverse order as compared with the value of land; but they do not exhibit any definite ratio.

(4.) A moment's inspection of Table A will show that in counties the same law prevails, *mutatis mutandis;* the Celtic shires of Clare, Galway, and Mayo, being much less valuable than the Anglo-Norman and Saxon ones of Dublin, Londonderry, and Antrim.

(5.) In a minute examination which I made of the two counties of Down and Antrim, in 1859, based upon the Ecclesiastical Census of 1834, I showed that the same law applies to baronies and parishes. I have no doubt that it applies to townlands also; but as neither Census distinguishes the religious professions of the people in sub-divisions so minute, it is impossible to proceed beyond moral certainty in the matter.

(6.) Part of this Table, especially the last three columns, has been arranged by deputy, and I have not had leisure to verify their figures throughout. I have no doubt, however, that they are substantially correct.

(7.) In Ulster there are 850 enumeration districts for religious profession, and 16,597 townlands, or enumeration districts, for mere absolute numbers and houses. This is in the proportion of about 19½ to 1. If the religious profession were given in these minute sub-divisions there would be probably upwards of 7,000 little Protestant communities in

Ulster alone, and a smaller number scattered throughout the other three provinces. All these, as well as Protestant minorities, are concentrated (1) into parishes, and (2) into unions or benefices.

(8.) In all Ireland there are 63,753 townlands, and 4,506 enumeration districts for religious profession, or one of the latter to every 14 townlands on an average.

(9.) The most densely peopled counties are Dublin, Armagh, and Down; and the least densely peopled are Kerry, Galway, and Wicklow.

[N.B.—The Barony in Ireland is a division of a county, answering to the Hundred in England; and the Townland is the same as the English Township.]

Chap. II.—AGES AND EDUCATION.

(1.) The Population Return is given by months under one year, and in years afterwards up to 100. The males and females are kept distinct.

(2.) Generally speaking, males are more numerous than females under 30 years of age, and females than males above 30. In these Tables, up to 35, the males preponderate in 22 cases, and from 35 to 100 the females are more numerous in 52 cases, and the males in 13.

(3.) In nine counties the males exceeded the females; but Kildare, which stood at the top, is exceptional by containing the large military establishment at the Curragh.

(4.) The dividing age is near 21¼; or half the population lie above it and half below it. Above 40 years of age there are about 28 per cent. of the population; and above 90, 2 persons per 1000. The chances of advanced age are on the woman's side in the proportion of 127 to 76.

(5.) There were 249 males and 516 females who attained the age of 100 and upwards. Two women in Ulster reached 120 years. In 1851 there were some of the age of 121 years. It would appear, therefore, that longevity is not so rare as it is supposed to be.

(6.) Of the whole number, 261 resided in Ulster, 237 in Munster, 130 in Leinster, and 137 in Connaught. Only 67 were bachelors and spinsters, while 698 were actually, or had been in the married state. So many as 595 were wholly uneducated, 73 could read, and 97 could read and write. It would appear, therefore, that mere physical existence is not advanced by intellectual attainments.

(7.) On the subject of Education, the people are divided into three classes, but we cut off infants under five years, and sailors and others, so as to compare those only resident in Ireland, of more than five years old.

(8.) Of these, 41 per cent can both read and write, 20 per cent more can read only, and the remainder, 39 per cent, or from a third to two-fifths, are wholly uneducated.

(9.) For every 100 males who read and write, there are 74 females; for every 100 males who read only, 149 females; and for every 100 uneducated men, there are 119 women. Thus, it appears that the attainments of girls are better than those of boys up to a certain point; but domestic duties probably interfere, and in after life they have little practice in writing as compared with men.

(10.) The progress of the country in education will be seen by the following tabular statement:—

TABLE C.—STATE OF EDUCATION AT THREE DECENNIAL PERIODS.

	Read and Write.		Read only.		Neither.	
	Males.	Females.	Males.	Females.	Males.	Females.
1841	37 per ct.	18 per ct.	17 per ct.	23 per ct.	46 per ct.	59 per ct.
1851	41 ,,	25 ,,	17 ,,	24 ,,	42 ,,	51 ,,
1861	49 ,,	34 ,,	16 ,,	24 ,,	35 ,,	42 ,,

(11.) It is pleasing to see that the per-centage of thoroughly educated rises in both males and females; from 37 to 49 in the one case, and from 18 to 34 in the other. Though the females are still behind, therefore, in writing, they have gained ground with great rapidity. As the per-centage of those who read only is practically unaltered in 20 years, it is clear that the gain to the highest class of the three has been from the lowest.

(12.) In 1861, there were 466,818 attending school; and it is interesting to analyse them according to sex, locality, and grade.

(13.) There were 244,092 boys, and 222,726 girls; figures which do not differ sensibly from the relative numbers of the sexes at the school age.

(14.) In rural districts there were 308,262, and in civic 158,556. Now the rural population is to the civic nearly as 4 to 1, while the school-going portion does not reach 2 to 1; it is clear, therefore, that the civic portion is twice as well educated as the rural portion.

(15.) The education which 443,433 are receiving is primary, or confined to the elementary branches of reading, writing, and arithmetic; while the education which 23,385 are receiving is of a superior kind. Thus, about 1 in 20 receives a superior education, while the remaining 19 in 20 receive that only which is practically useful. As 5 per cent. is the proportion of officers to soldiers, so it serves to indicate with some accuracy the proportion of those who are conventionally known as the "upper classes," who stand, or wish to stand, on the higher steps of the Social Pyramid.

Chap. III.—VITAL STATISTICS.

1. *Deaf and Dumb.*—There are 5,653 in all Ireland, of whom 4,930 are deaf mutes, and 723 mute but not deaf. Of these former, there is 1 in 1,026 of the gross population; and there are 6,542 others who are deaf only. Of the deaf mutes, 4,010, or 81 per cent., were so congenitally, or from birth; the remainder became so after birth, from specific causes. Of deaf mutes there are more males than females, in the proportion of 5 to 4; and of those who are such from specific cause, accident is the most prevailing one. Those who are dumb only are in many cases idiots. There are instances of 5, 6, 7, and even 8 mutes in a single family. Though deaf mutes have occurred after 14 children in their respective families, they are more usually numbered among the first 3.

2. *Blind.*—These amounted to 3,149 males and 3,730 females, or in the proportions of 100 and 118½. The absolute number of blind is smaller now than in 1851, but the relative number is slightly increased. The proportion of blind varies from 1 in 540 in Norway, to 1 in 2,489 in the States of America. In Ireland it is 1 in 843. So many as 2,947 were educated, viz., 1,604 males and 1,343 females. They were of almost every class of occupation; but 748 were ministering to food, 845 to clothing, 507 were musicians, 265 soldiers and pensioners, and 317 beggars. There were 3,695 married, and 3,184 single. Of the causes, the principal were ophthalmia and external inflammation; but smallpox and accidents were large contributors. More frequently blindness occurred in infancy than at any subsequent stage.

3. *Lunatics and Idiots.*—Jointly there were 14,098, or 1 in 411 of the gross population. They existed in nearly equal numbers, there being 1 in 821 lunatics, and 1 in 825 idiots. The greatest proportion is to be found in Leinster, and the smallest in Connaught. In some of the towns the proportion of lunatics is high and of idiots low. About one-fourth are married, and 3 in 7 are educated. There are 40 asylums in the country, capable of accommodating 5,549, and in ten years nearly 15,000 have been admitted.

4. *Lame and Decrepit.*—Of these there are 4,120, or 1 in 1,408, of whom 2,156 are males. Nearly half, 1,959, are married, and 1,933 are educated.

5. *In Workhouses.*—There were 50,010 in all, (20,089 males and 29,921 females, viz., 67 to 100) or 1 in 116 of the gross population. One-third of them were sick. In Ulster there were fewer paupers than in any other province, and the proportion of sick was smallest. Besides the number first given, there were 4,628 others receiving out-door relief. Cork union exhibited the largest proportion of paupers, 1 in 72, and Dunfanaghy the smallest, 1 in 423. Nearly 36,000 (in the ratio of 2 males to 3 females) were unmarried, the rest had been so. So many as 32,656, including 5,310 labourers, belonged to the unclassified section of occupations.

6. *The Sick in Hospitals.*—There is accommodation for 6,378 patients, or 1 in 899 of the population. At the time of the Census there were 2,993 inmates, and 435,000 had passed through in a single year. It would thus appear that many of the complaints are of a trifling character, the space having been occupied 145 times over in twelve months.

7. *Persons in Asylums, Alms-Houses, &c.*—There appear to be 92 institutions of this class, with accommodation for 2,510 inmates; of whom there were 2,087 (100 males to 358 females) at the time of the Census. A little more than the half of these were upwards of 60 years of age. The Roman Catholic per-centage of inmates drops to 47 per cent.

8. *Prison Population.*—At the Census of 1851 there were 12,446 convicted prisoners in the various prisons, &c., or 1 to every 526 of the population. In 1861 the number was 3,846 convicted prisoners, or 4,702, including debtors, persons untried, lunatics, &c. Of the gross number the males and females were 100 to 48, and of convicted prisoners 100 to 50. Antrim and Sligo were the county districts which were freest from crime, and Dublin, Belfast, Limerick, and Cork, all with civic populations, had most of it. The proportion of convicted prisoners for all Ireland was 1 in 1,508 of the population. Some of the counties had risen since 1851, and others sunk. The county of Down, which stood at the top in 1851, was fifth in 1861, and Galway, which was 24th, had risen to 7th. Many of the prisoners were educated, for while the proportion of ignorance in the whole country was 39 per cent., in prisons it was only 26, or two-thirds of that. Of those who could read and write, the males were in the proportion of 100 to 21. Roman Catholic prisoners amounted to 84 per cent., and Protestants of all classes to 16. More than one-half of the entire belong to the unclassified section of occupations, including 910 labourers and 1,323 of no occupations.

9. *Sick at their own Homes.*—These amounted to 28,193, or 1 in 203 for the whole country. In 1851 the proportion was 1 in 190. In the provinces, the lowest rate of sickness was in Ulster, and the highest in Munster. In the country districts, the lowest rate was in Carrickfergus, 1 in 942, and the highest was in Wexford, 1 in 142. In 1851, one-eighth of the entire sick were ill of fever; in 1861, one thirty-second, or the fourth of that population. Influenza comprised 1 in 33 of the whole; meazles 1 in 101; and dysentery 1 in 35; disease of the heart 1 in 97. In 1851, consumptive patients amounted to 1 in 25 of the whole; they were in 1861, 1 in 29. In all Ireland, there is one person in every 52.27 unavailable as working members of the community; but in Leinster and Munster the proportion is less favourable than this, being 1 in 42.89, and 1 in 43.89, respectively. On the contrary, in Ulster there is only 1 in 65.21 ineffective, and in Connaught 1 in 69.83. On the whole, it is evident that the sanitary condition of the country at large is improving.

Chap. IV.—RELIGIOUS PROFESSIONS.

I.—GENERAL FACTS.

In the year 1851 a "Census of Religious Worship" was taken for England and Wales, and another for Scotland. The latter is little known; but the leading facts of the former are familiar to most readers; and many and very dissimilar uses have been made of it. The returns which it contained were voluntary; and it is beyond all question, that some persons who were interested in producing a particular result, persuaded themselves that their attendances were greater than they were actually. In some instances, all probabilities were set at defiance; in others, physical impossibilities were complacently recorded as realities.

Upon the publication of the Report and Tables, in 1854, a very extraordinary use was made of them. "It appears," said one, "that the Established Church numbers scarcely a third of the population." "She is in a minority as compared with all other Christians," exclaimed a second. "She has a bare majority," said a third, "of the gross population!" Statements of this kind, though contradictory in detail, coincided in spirit. Their object was to show that the National Church had ceased to be the Church of the nation; that Dissenters were, influentially, if not numerically, the majority; and that therefore the privileges of the Church should be broken down. These exaggerations seemed to amuse men of intelligence, who never dreamt of principles so false being adopted as the premises for a series of important conclusions. In the meanwhile, by frequent repetition of such statements, by their wide diffusion in various forms, and by the silence of those who might or should have contradicted them, they came to be extensively credited. Indeed, the decisions of the Legislature on more than one occasion up to 1859, were alarmingly hostile to the Church; and they were avowedly caused, in a great measure, by these incorrect statements.

From the number of adherents of any particular creed, as given in the present Census, the number of actual worshippers may be reached approximately; and, in like manner, from the number of worshippers, the adherents, or the number of persons of the various religious professions, may be arrived at with considerable accuracy. The computation was entered upon by Mr. Horace Mann, after the publication of the Census of Religious Worship, and the result was published in the *Journal of the Statistical Society of London.* No more appropriate person could have been selected, and no more fitting audience or channel for publication. The general result was as follows:—

Table D.—Analysis of the Population of England and Wales.

		Per Cent.
Worshipping Members of the Established Church...	7,546,948 =	42
,, Roman Catholics	610,786 =	3½
,, Protestant Dissenters and others	5,303,609 =	29½
	13,461,343 =	75
Non-Worshippers.....	4,466,266 =	25
Gross Population	17,927,609 =	100

As the Established Church ministers to those who neglect her public services, as well as to those who attend them, and especially to the non-worshippers, her field of operations comprises 67 per cent., or more than two-thirds of the gross population.

It was my own fortune to draw attention to these figures by mere accident, while giving evidence before a Committee of the House of Lords in 1859; and the effect produced by the wide publicity which was then given to them is well known.

In January, 1861, when the arrangements for the recent Census were going forward, the members of the Established Church spared no exertions in order to secure an enumeration according to "religious profession." But Protestant dissenters in general, especially Congregationalists and Baptists,—the very persons who had been loudest in proclaiming the Church's weakness,—were violently opposed to it; and the Government yielded to their importunity while strongly disapproving of the course which they adopted. Thus, England still wants information of the most reliable kind on this important subject; while Ecclesiastical questions of the gravest kind are agitated in Parliament every Session, to which such information would be a guide.

For Ireland, however, a Census, according to religious profession, was secured; and already, by putting forward extracts as if they were abstracts, select portions as if they afforded general views, and by avoiding all explanations or corrections to mere abstract numbers, much that is untrue is propagated. We often hear a man speak so that every word he utters is true, while every idea he communicates is false; because he has been *generalizing from selected examples.* And never is the practice more deceptive to the speaker, or more dangerous to the hearer, than when it takes place in connexion with figures of this kind; for there is much which an inexperienced person cannot comprehend, and he grasps eagerly at such isolated facts as serve to confirm his previous crude deductions.

In the Tables, the absolute numbers are given in connection with (1) the Established Church, (2) Roman Catholics, (3) Presbyterians, (4) Methodists, (5) Independents, (6) Baptists, (7) Quakers, (8) all other Christian communities, and (9) Jews; but as all except the first three amount to a very small portion of the population, the whole six are here frequently grouped under the head of Mixed Protestants, or some equivalent name. In the following, and in one or two subsequent Tables, Methodists have been kept distinct, and have been placed next to the Established Church, for a reason which will appear hereafter; so that the absolute numbers are shewn under five heads instead of four, in each of the Provinces, as well as in each of the county districts.

TABLE E.—RELIGIOUS PROFESSIONS.—COUNTIES AND PROVINCES.

		Establsh'd Church.	Methodists.	Roman Catholics.	Presbyterians.	All others.	Gross Population.
LEINSTER.	Carlow County	6,229	182	50,539	106	81	57,137
	Drogheda Town	1,031	144	13,342	207	16	14,740
	Dublin City	49,251	1,897	196,549	4,875	2,236	245,808
	Dublin Suburbs	17,668	580	29,639	1,724	874	50,485
	Dublin County	18,914	402	83,556	936	1,151	104,959
	Kildare County	10,439	375	79,121	876	135	90,946
	Kilkenny City	1,242	42	12,769	97	24	14,174
	Kilkenny County	4,750	72	105,356	127	36	110,341
	King's County	9,109	409	79,955	327	243	90,043
	Longford County	6,196	95	64,801	560	42	71,694
	Louth County	5,203	139	69,678	937	16	75,973
	Meath County	6,492	106	103,327	428	20	110,373
	Queen's County	9,683	492	80,025	240	210	90,650
	Westmeath County	6,336	156	83,749	343	295	90,879
	Wexford County	12,759	482	130,103	287	323	143,954
	Wicklow County	15,285	717	70,044	285	148	86,479
	Total of Leinster	180,587	6,290	1,252,553	12,355	5,850	1,457,635
MUNSTER.	Clare County	3,323	89	162,612	228	53	166,305
	Cork City	10,632	893	67,148	881	567	80,121
	Cork County, E. R.	18,279	461	264,754	899	2,003	286,396
	Do. W. R.	14,543	1,299	162,140	219	100	178,301
	Kerry County	6,200	161	195,159	243	37	201,800
	Limerick City	4,238	344	39,124	418	352	44,476
	Limerick County	5,648	301	166,604	148	100	172,801
	Tipperary, N. R.	7,359	397	101,171	194	99	109,220
	Do. S. R.	5,441	175	133,710	304	256	139,886
	Waterford City	1,989	266	20,429	234	375	23,293
	Waterford County	3,208	50	107,225	245	231	110,959
	Total of Munster	80,860	4,436	1,420,076	4,013	4,173	1,513,558
ULSTER.	Antrim County	45,275	4,014	61,369	131,687	5,219	247,564
	Armagh County	58,735	6,086	92,760	30,746	1,759	190,086
	Belfast Town	29,832	4,929	41,237	42,229	2,550	120,777
	Carrickfergus Co.	1,821	292	1,046	5,582	681	9,422
	Cavan County	23,017	1,318	123,942	5,352	277	153,905
	Donegal County	29,943	2,354	178,182	26,215	701	237,395
	Down County	60,905	4,250	97,409	133,796	3,767	300,127
	Fermanagh County	40,608	3,455	59,751	1,909	45	105,768
	Londonderry County	31,218	1,136	83,402	64,602	3,851	184,209
	Monaghan County	17,721	439	92,799	15,149	374	126,482
	Tyrone County	52,240	3,757	134,716	46,568	1,219	238,500
	Total of Ulster	391,315	32,030	966,613	503,835	20,238	1,914,236
CONNAUGHT.	Galway Town	837	127	15,621	189	193	16,967
	Galway County	7,365	279	246,330	392	145	254,511
	Leitrim County	9,488	879	94,006	338	33	104,744
	Mayo County	6,739	418	246,583	961	95	254,796
	Roscommon County	5,728	162	151,047	277	58	157,272
	Sligo County	10,438	778	112,436	931	262	124,845
	Total of Connaught	40,595	2,643	866,023	3,088	786	913,135
	Persons at Sea	...	...	...	...	...	403
	TOTAL OF IRELAND	693,357	45,399	4,505,265	523,291	31,655	5,798,967

From this it appears that Roman Catholics have a numerical majority in each of the Provinces, and in 38 of the county divisions; while Protestants have a majority in six of the county divisons. These are, Antrim, Armagh, Belfast, Carickfergus, Down, Londonderry. There are four others which are practically Protestant counties, just as Ulster is practically a Protestant province; and of course the influence of the Established Church is felt everywhere, and that of Presbyterians also in the North.

We are now prepared to examine the remark of a Pamphlet,* which is quoted with high commendation in *Battersby's Catholic Directory*, (for Ireland) 1864.

"In no province, no county in Ireland, can the Anglican population shew a majority."

Assuming that by the "Anglican population" the writer means members of the Established Church, (though he ought to write the "Anglican," language,) and admitting that such is literally the fact, we offer the following additions and explanations:

1. This is a selected fact, in which colonists and their descendants are compared with natives and their descendants, and therefore, though literally true, it is false by suggestion.

2. It assumes what is false, that "Anglicans" are the antagonists of all other denominations of Protestants, and that the latter make common cause with Roman Catholics; whereas, in no country where the Anglo-Saxon language is spoken is the contrary so strongly the case. In short, in all matters except public worship, the various sections of Protestants are in alliance and accord.

3. In six of the county districts, already enumerated, Protestants are in a majority. The population of those districts amounts to considerably more than a million; and, considering its industry, intelligence, and high moral character, it is scarcely too much to say that it is worth *two* millions in any other part of the kingdom.

4. Omitting Monaghan and Cavan, let us take the remaining seven civil counties of Ulster. Though Donegal is strongly Roman Catholic, and Tyrone and Fermanagh are not Protestant, we find more Protestants in them, by 20,000, than there are Roman Catholics in all Connaught.

5. Since 28 civil counties shew a numerical majority of Roman Catholics, and only 4 have a Protestant one, it might be expected that we should find 56 Roman Catholic county Members of Parliament, and only 8 Protestant ones, the ratio being 7 to 1. On the contrary, we find only 19 Roman Catholic representatives and 45 Protestant ones; that is to say, instead of being one-eighth, the Protestant Members find themselves forty-five nineteenths, or *nearly nineteen times as numerous in reality as by expectation.*

6. If we cannot show a county in which the members of the Established Church amount to more than 50 per cent. of the population, we can do the next thing to it. There are two important Baronies—Oneiland West, in Armagh, and Upper Massareene, in Antrim, the joint population of which is 73,370. This is nearly equal to the entire population of five of the county districts, viz., the towns of Drogheda and Galway, the cities

* Settlement of the Religious Establishment in Ireland.

of Kilkenny and Waterford, and the county of the town of Carrickfergus.

7. In all such reasoning as that which we are examining, there is a suppressed major premiss which is false. It is, that all men are equal in qualifications and merit; a proposition which only requires to be distinctly stated to be universally denied.

8. The attempt proves too much. If these "Anglicans" and their allies be so utterly contemptible in numbers, how happens it that they occupy their present position? They survived the massacre of 1641; they were triumphant at the Revolution; they maintained the emerald gem for the crown of Great Britain in 1798; and they were loyal in the rising of 1848. In short, the opponent unconsciously admits that they are the cream of the Irish milk-pot, while he ostensibly tries to prove the contrary.

There are 33 Parliamentary boroughs in Ireland sending 39 members to the Imperial Parliament. The Table which exhibits their condition, is arranged in the same manner as that for the Counties, and is as follows:—

TABLE F.—POPULATION OF BOROUGHS ACCORDING TO RELIGIOUS PROFESSION.

Parliamentary Boundary.	No. of Representatives.	Established Church.	Methodists.	Roman Catholic.	Presbyterian.	All Others.	TOTAL.
Armagh	1	3,024	164	5,101	941	90	9,320
Athlone	1	1,009	21	5,101	60	36	6,227
Bandon	1	1,555	275	4,477	85	27	6,419
Belfast	2	19,043	2,867	27,851	27,069	1,514	78,344
Carlow	1	1,071	70	7,749	55	28	8,973
Carrickfergus	1	1,821	292	1,046	5,582	676	9,417
Cashel	1	304	25	5,128	1	...	5,458
Clonmel	1	1,149	47	9,713	102	132	11,143
Coleraine	1	1,792	206	1,598	2,348	292	6,236
Cork	2	13,207	913	86,779	972	655	102,526
Downpatrick	1	1,342	58	1,974	926	17	4,317
Drogheda	1	1,171	144	15,888	217	16	17,436
Dublin	2	52,936	1,986	201,350	5,411	2,068	263,751
Dundalk	1	1,389	66	8,606	357	10	10,428
Dungannon	1	1,329	114	2,192	337	22	3,994
Dungarvan	1	190	3	8,433	11	8	8,645
Ennis	1	380	19	6,704	56	16	7,175
Enniskillen	1	2,197	195	3,263	160	5	5,820
Galway	2	1,158	140	23,449	212	202	25,161
Kilkenny	1	1,401	42	16,141	104	25	17,713
Kinsale	1	763	59	3,990	29	9	4,850
Limerick	2	4,600	353	51,021	462	366	56,802
Lisburn	1	3,998	456	2,196	1,841	104	8,585
Londonderry	1	3,658	289	12,036	4,420	472	20,875
Mallow	1	527	17	4,257	11	29	4,841
New Ross	1	542	22	6,494	40	34	7,132
Newry	1	2,596	189	8,327	1,895	101	13,108
Portarlington	1	941	42	1,883	...	8	2,874
Sligo	1	2,012	254	9,838	306	155	12,565
Tralee	1	1,017	88	9,171	74	5	10,355
Waterford	2	2,311	268	25,590	250	371	28,790
Wexford	1	958	85	10,573	41	16	11,673
Youghal	1	739	62	5,648	32	33	6,514
	33	132,120	9,831	593,567	54,407	7,542	797,467

The writer, already quoted on the subject of Counties, goes on to say,—

"In no city, no borough in Ireland, can the Anglican population show a majority * * * There are only *two* of the 33 cities and Parliamentary boroughs —and these the small towns of Enniskillen and Lisburn—in which the Protestant element reaches *one-third* of the general population; whereas, in the united aggregate of these boroughs, Anglicans form only 16 per cent., or less than *one-sixth*."

The following facts are given in addition and explanation:—

1. The statement of the writer is "inexact," as the French say, and as the reader may see for himself. (1) There is one borough, Lisburn, where the "Protestant element" amounts to more than two-thirds—to nearly three-fourths. (2) There are four others—Belfast, Carickfergus, Coleraine, and Downpatrick, in which it amounts to more than 50 per cent; in other words, these, also, are Protestant towns. (3) There are six others—Armagh, Dungannon, Enniskillen, Londonderry, Newry, Portarlington, in which it reaches the number stated—"one-third of the general population."

2. It may be said that this misstatement was unintentional, as the writer referred throughout to the Established Church. The reply is very simple, that he employs two distinct terms where there was no necessity for doing so; and that, after having served his purpose with the term "Protestant," he returns to the original term "Anglican."

3. It is technically true that in no Parliamentary Borough of the country do the members of the Established Church constitute a majority; but it is virtually false, for there are several great communities of equal or greater importance, in which they do constitute a majority. I can point out ten rural parishes outnumbering by several thousands ten Roman Catholic boroughs, in each of which, and of course in the aggregate, members of the Established Church outweigh Roman Catholics and Protestant Dissenters of all classes. The parishes referred to are situated in Down, Antrim, and Armagh.

TABLE G.

TEN CHURCH PARISHES.		TEN ROMAN CATHOLIC BOROUGHS.	
Aghavea	4,188	Athlone	6,227
Ballinderry	4,547	Bandon	6,419
Derryvullen	6,348	Cashel	5,458
Donaclony	5,812	Dungannon	3,994
Drumcree	14,140	Dungarvan	8,645
Killyman	5,976	Ennis	7,175
Magheracross	3,367	Kinsale	4,850
Magheralin	5,490	Mallow	4,841
Moira	3,423	Portarlington	2,874
Tartaraghan	7,483	Youghal	6,514
	60,774		56,997

4. The five Protestant boroughs have 6 representatives, and the 28 Roman Catholic boroughs have 33 representatives. We should therefore expect, in the circumstances of equality which are covertly suggested, to have only 6 Protestant representatives against 33, whereas we have 26 to 13. In other words, the expected ratio is 2 to 11, the actual ratio

is 22 to 11; or eleven times as great as the mere numbers of the people would lead us to expect.

As the *absolute* numbers have already been given for the leading denominations in each of the 44 county districts, we proceed to give the *relative* ones only. For this purpose they are all brought to the common standard of 100, and the most superficial reader or thinker can form an estimate of the strength of the respective parties. For example, in the county of Carlow there are in every 100 persons 10.9 members of the Established Church, 88.4 Roman Catholics, 0.2 Presbyterians, and 0.5 mixed Protestants; and in Sligo the numbers are, Established Church 8.4, Roman Catholics 90.1, Presbyterians 0.7, mixed Protestants 0.8. These two are selected for illustration, because they are respectively the first and last in the Table; the first in the alphabetical arrangement of Leinster, and the last in that of Connaught.

Instead of shewing the component elements of each county district, grouped in the order of the four Provinces, it may be instructive to arrange each of the three great religious bodies in the order of descent from its *maximum*. Thus, the highest Roman Catholic per-centage is in Clare, where it rises to 97.8; and this fact has been put forward strongly by newspapers hostile to the Church. We are not deficient in either courage or candour, and accordingly we start with it. The second and third shew a slight diminution, as in the counties of Galway and Sligo the per-centage falls to 96.8; and so it passes on to Carrickfergus, where Roman Catholics amount to only 11.1 per cent.

The details will be found in the following Table, so far at least as they are of any general interest:—

TABLE H.—RELATIVE NUMBERS, DESCENDING FROM THE HIGHEST.

Established Church. Average 11.9		Roman Catholics. Average 77.7		Presbyterians. Average 9.	
Fermanagh	38.4	Clare	97.8	Carrickfergus	59.2
Dublin Suburbs	35.0	Galway County	96.8	Antrim	53.2
Armagh	30.9	Mayo	96.8	Down	44.6
Belfast	24.7	Kerry	96.7	Londonderry	35.1
Tyrone	21.9	Waterford	96.6	Belfast	35.0
Down	20.3	Limerick	96.4	Tyrone	19.5
Dublin, City	19.4	Roscommon	96.1	Armagh	16.2
Carrickfergus	19.3	Tipperary, S.R.	95.6	Monaghan	12.0
Antrim	18.3	Kilkenny County.	95.5	Donegal	11.0
Dublin County	18.0	Meath	93.6	Cavan	3.5
Wicklow	17.7	Tipperary, N.R.	92.6	Dublin Suburbs	3.4
Londonderry	16.9	Cork, E.R.	92.4	Dublin City	1.9
Cavan	14.9	Westmeath	92.1	Femanagh	1.8
Monaghan	14.0	Galway Town	92.1	Drogheda Town	1.4
Cork City	13.3	Louth	91.7	Louth	1.2
Donegal	12.6	Cork, W.R.	90.9	Cork City	1.1
Kildare	11.5	Drogheda Town	90.5	Galway Town	1.1
Carlow	10.9	Wexford	90.4	Waterford City	1.0
Queen's County	10.7	Longford	90.4		
King's County	10.1	Kilkenny City	90.1		
Limerick County	9.5	Sligo	90.1		

Established Church. Average 11.9.		Roman Catholics. Average 77.7.		Presbyterians. Average 9.
Leitrim	9.1	Leitrim	89.7	
Wexford	8.9	King's County	88.8	
Kilkenny County	8.8	Carlow	88.4	
Longford	8.6	Queen's County	88.3	
Waterford County	8.5	Limerick City	88.0	
Sligo	8.4	Waterford City	87.7	
Cork, W.R.	8.2	Kildare	87.0	
Drogheda Town	7.0	Cork City	83.8	
Westmeath	7.0	Wicklow	81.0	
Louth	6.8	Cavan County	80.5	
Tipperary, N.R.	6.7	Dublin County	79.6	
Cork, E.R.	6.4	Dublin City	77.2	
Meath	5.9	Donegal	75.1	
Galway Town	4.9	Monaghan	73.4	
Kilkenny County.	4.3	Dublin Suburbs	58.7	
Tipperary, S.R.	3.9	Tyrone	56.5	
Roscommon	3.6	Femanagh	56.5	
Limerick County.	3.3	Armagh	48.8	
Kerry	3.1	Londonderry	45.3	
Galway County	2.9	Belfast	34.1	
Waterford	2.9	Down	32.5	
Mayo	2.6	Antrim	24.8	
Clare	2.0	Carrickfergus	11.1	

This Table speaks for itself, yet a few remarks for the sake of the less observant may not be out of place.

(1.) The Established Church rises above its average for the whole island in 16 county districts, and falls below it in 28. These 16 comprise the whole 11 of Ulster, with Dublin City, Dublin Suburbs, and Wicklow, in the province of Leinster, and Cork City in Munster.

(2.) The Roman Catholic numbers are so large comparatively that the average for the whole island is exceeded in 32 cases, and they fall short of it in 12. It is worth remarking, that the counties which stand at the top, or present the highest average, are those in which the Irish language has lingered longest. If, for example, we take the first ten counties, we find eight of them enumerated in another chapter as those in which the Irish language is most prevalent. It is true it is rapidly dying out; but down to the present time it has presented an impediment to improvement, except in those instances in which the Irish Society has adopted it as the medium of instruction.

(3.) The Presbyterian per-centages rise above their average for the whole island in 9 cases, and fall below it in 35; the whole of the 9 lying in Ulster, and in the more northern portion of it. In two instances, Carrickfergus and Antrim, they amount to more than half of the gross population, and in 26, which it has not been thought necessary to give here in detail, they fall below 1 per cent. The rapidity of their descent is very remarkable. The first five per-centages average 45.2, shewing that the chief Presbyterian localities are Carrickfergus, Antrim, Down, Londonderry, and Belfast; the next four average 14.6, or less than a

third of that; the next two 3.45, or less than a fourth of this number; while the next seven per-centages do not amount to 1.5.

The accompanying Chart shews to the eye the per-centage of each of those three bodies in each of the 44 county districts. The Roman Catholic numbers, being the largest, their curve was first constructed, and the other two are therefore less regular in form. The county districts are not only arranged in the Roman Catholic order, but the rectangular spaces are made proportionate to the gross population. The reader sees at a glance, therefore, whether any per-centage applies to a large number of population, or, on the contrary, to a small one.

(4.) In 14 counties there are no Independents. In 15 there are no Baptists. In 11 there are no Quakers. In 33 there are no Jews.

(5.) If we take the six highest Roman Catholic per-centages, and the six lowest of the Established Church, we find that they apply to the same counties, though not each to each, viz., Clare, Galway, Kerry, Limerick, Mayo, Waterford. If we take the next nine in either division, we find a similar correspondence; and, generally, the high numbers in the one case correspond with the low ones in the other. The members of the Established Church, and Roman Catholics, are thus the complements of each other throughout the island; they stand face to face everywhere, and the gain of the one is the loss of the other. At one point, however, this law receives a modification. The five lowest Roman Catholic per-centages correspond to the five highest in the Presbyterian column; so that in the part of Ulster where the latter are more numerous than the members of the Established Church, their numbers become the correlative ones. The town of Belfast is less Roman Catholic than the county of Londonderry, but it is not more Presbyterian, as the large number of members of the Established Church which it contains makes a slight alteration in the order.

The analysis of the whole country should perhaps have been given first; but the order, which is not very material, was determined by our illustrations. The following gives the absolute populations in the four provinces, and in the whole island:—

TABLE I.—ABSOLUTE POPULATIONS.—PROVINCES.

	Established Church.	Roman Catholics.	Presbyterians.	All Others.	TOTAL.
Leinster	180,587	1,252,553	12,355	12,140	1,457,635
Munster	80,860	1,420,076	4,013	8,609	1,513,558
Ulster	391,315	966,613	503,835	52,468	1,914,236
Connaught	40,595	866,023	3,088	3,429	913,135
	693,357	4,505,265	523,291	76,446	5,798,564

In this and the following table, Methodists are included in "All Others." The following are the per-centages of each of the classes in each of the Provinces:—

Per Centage
Dublin Cowt
Dublin Cy
Donegal
Monaghan
Dublin Subur
Tyrone.
Fermanagh
Armagh
Kandonderry
Belfast.
Down
Antrim.
Per Centage
100
95
90
85
80
75
70
65
60
55
50
45
40
35
30
25
20
15
10
5
0
in each of the Four Divisions

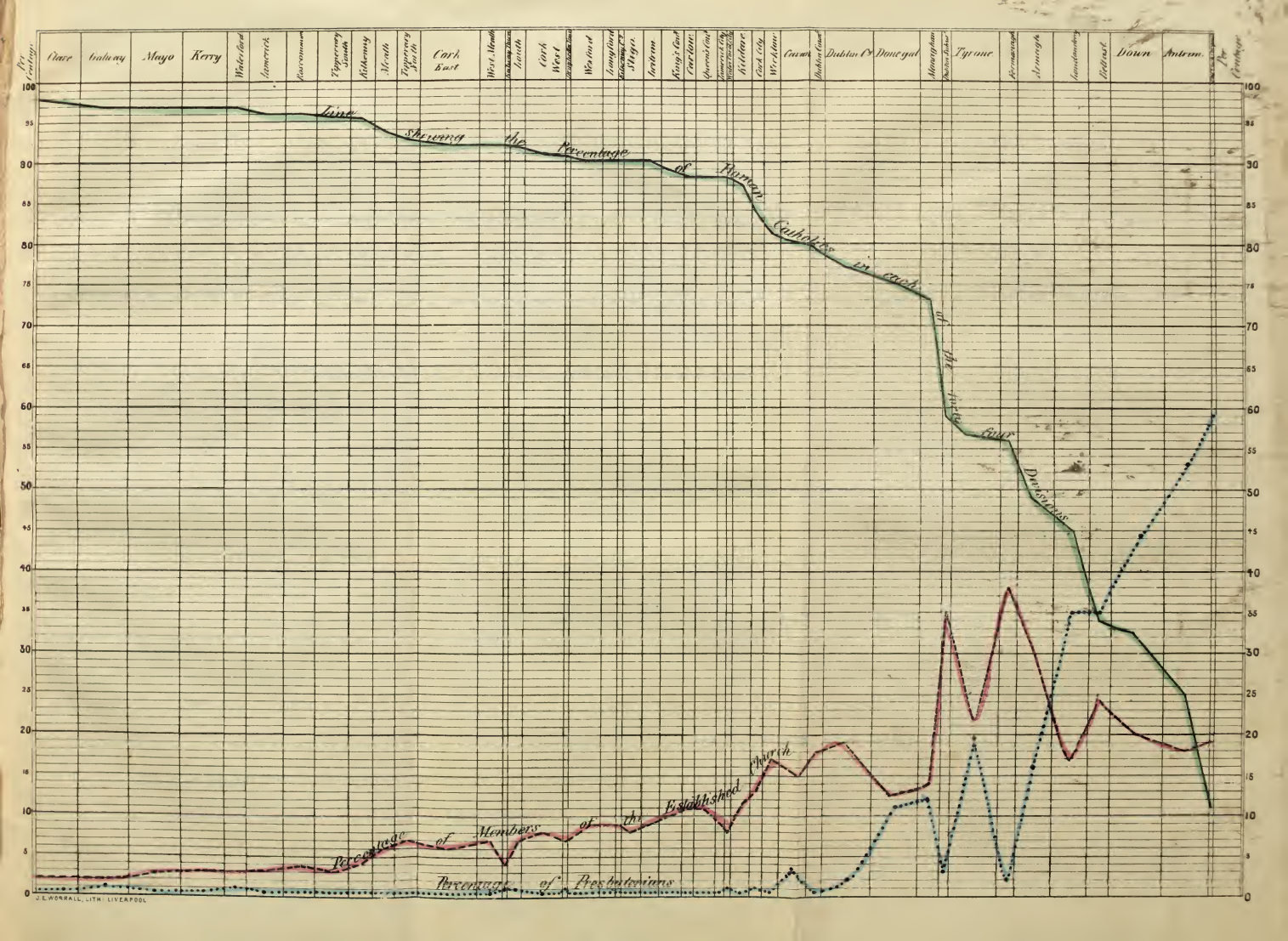
Per Centage
Clare
Galway
Mayo
Kerry
Waterford
Limerick
Roscommon
Tipperary South
Kilkenny
Meath
Tipperary North
Cork East
West Meath
Kilkenny Town
Louth
Cork West
Westport
Longford
Kilkenny Cty
Sligo
Leitrim
King's Cnty
Carlow
Queen's Cnty
Limerick City
Waterford City
Kildare
Cork City
Wicklow
Cavan
Dublin Cnty
Donegal
Monaghan
Dublin Dubs
Tyrone
Fermanagh
Armagh
Londonderry
Belfast
Down
Antrim
Per Centage
Line shewing the Percentage of Roman Catholics in each of the forty four Divisions
Percentage of Members of the Established Church
Percentage of Presbyterians
J. E. WORRALL, LITH. LIVERPOOL

TABLE J.—RELATIVE POPULATION.—PROVINCES.

	Established Church.	Roman Catholics.	Presbyterians.	All Others.		
Leinster	11.89	86.57	.75	.79	=	100
Munster	5.10	94.21	.24	.45	=	100
Ulster	20.42	50.44	26.77	2.37	=	100
Connaught	4.45	94.85	.33	.37	=	100

The first Diagram is designed to shew to the eye, either with or without colour, the relative strength of these four constituent portions of the community in each Province. Each square is divided into 100 equal and similar sections, in which the respective per-centages are marked.

Further, as the Provinces differ in population, so the squares differ in size; Leinster and Munster being nearly equal, Ulster the largest, and Connaught the smallest. The actual area, therefore, devoted to any one religious community shews its proportional part in the whole country.

Now, it is known that in 1834 a Census of Ireland was taken according to Religious Profession, and though an outcry was raised against it by all parties, the evidence goes to shew that it gave a very fair representation of the country. The general results were as follows:—

TABLE K.—RESULTS OF THE CENSUS OF 1834.

	Persons.		Per Cent.
Members of Established Church	853,160	=	10.726
Roman Catholics	6,436,060	=	80.215
Presbyterians	643,058	=	8.784
Other Protestant Dissenters	21,882	=	.275
	7.954.160		100.

PLACES OF WORSHIP.				Per Cent.
Churches	1,338			
	196			
		1,534	=	34
Roman Catholic Chapels		2,105	=	47
Presbyterian do.		452	=	10
Other Dissenters' do.		403	=	9
		4,494		100

The proportion of places of worship shews us something of the condition of the various religious bodies. (1.) The Established Church, having to provide for all parts of the country where its members exist, has one-third of the places of worship, and an average congregation of 535. (2.) Roman Catholics, who exist in large numbers, and can use their town chapels for successive congregations, have one for every 3,057 members. (3.) Presbyterians, who are concentrated in three or four counties, and rarely exist in small numbers, have a meeting house for every 1,423. (4.) The other religious bodies, who require to provide for the various sects even when there are few members, have a chapel for every 54 people. This last statement, however, requires explanation: Many persons who were Churchmen or Presbyterians, attended the meetings of Methodists, Independents, Baptists, &c., and thus appeared to cultivate two forms of Christianity; but in filling up the returns they were represented as adhering to the creed which they regarded as more important.

But an important point is, that in the 27 years which have elapsed, the population of the country has sunk nearly two millions and a quarter, of course reducing the absolute numbers of all the religious bodies. From differences in the mode of describing themselves, however, some appear to have actually gained; and of course the reduction is in very unequal degrees.

TABLE L.—CHANGES IN TWENTY-SEVEN YEARS.

	Population in 1834.	Population in 1861.	Decrease.	Increase.	Per Cent.
Established Church.	853,160	693,357	114,404		13.4
Methodists	——	45,399			
Roman Catholics ...	6,436,060	4,505,265	1,930,795		30
Presbyterians	643,058	523,291	119,867		18.6
Other Dissenters ...	21,882	31,655		9,773	44.7
	7,954,160	5,798,967	2,164,966	9,773	
Balance loss			2,155,193	.....	27.1

Thus, it appears that the reduction of population all over the country amounted to 27.1, or more than a fourth; while the Roman Catholics lost 30 per cent, or nearly one-third; Presbyterians 18.6 per cent., or between a fifth and a sixth; and the Established Church 13.4 per cent., or between a seventh and an eighth. Losing so heavily, the Roman Catholic per-centage for all Ireland fell from 80.22 in 1834, to 77.7 in 1861; while *that of the Church rose from* 10.7 *to* 11.9*;* and of Presbyterians from 8.78 to 9.0.

It will be observed that we have bracketed Methodists with the members of the Established Church in 1861; and the reason is, that they had not become a separate body in 1834, but were reckoned along with it. In the interval they have been thrown off, and still the Church has risen; but the comparison of the two periods is incomplete without them. Practically, therefore, the per-centage of the Church rises to *more than twelve and a half.*

It is easy to see how facts of this kind might be misrepresented by making a judicious selection. Thus a dishonest man could declare, truly enough, that the members of the Established Church have diminished during 27 years; and without further information it is impossible to avoid the conclusion that she is retrograding. But, when the facts are fully before us, we perceive that she has experienced in the slightest degree the effects of a great public change; and that not only by increased attention to her high and holy mission, but also in the relative number of attached members, she stands higher than she did before. Yet truth is sometimes stranger than fiction. The figures have actually been turned to the very use which we have suggested, in order to make "the worse appear the better argument."

II.—DISTRIBUTION.

There are some who either do not think at all, or who imagine that Protestantism is spread over all Ireland in a layer of uniform thickness, like a coat of stucco over a brick wall. Of course this is not so, nor does the same per-centage exist at all places; on the contrary, every place takes shape according to circumstances. All antagonistic bodies have their respective centres of action; and not merely Protestants and Roman Catholics, but even the various sections of Protestants have their fixed positions and their strongholds.

DIAGRAM SHOWING THE PERCENTAGES.

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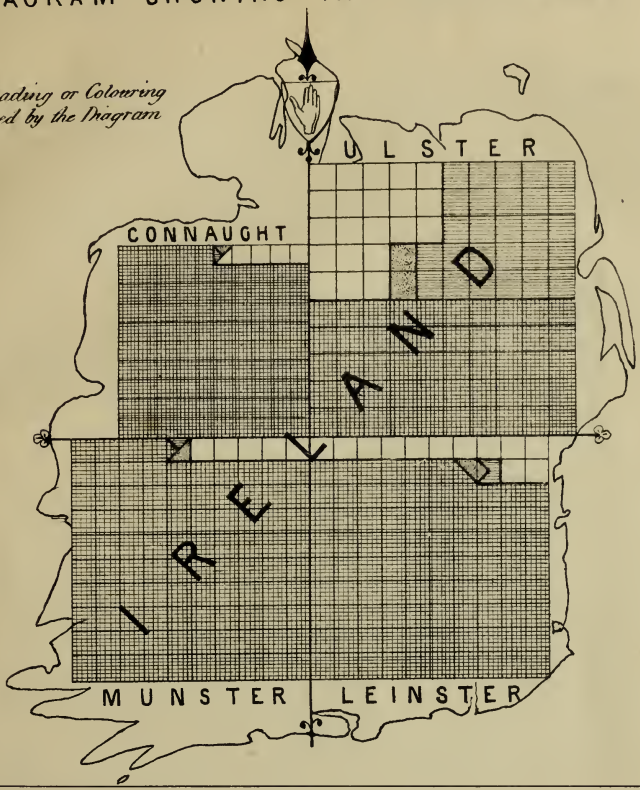
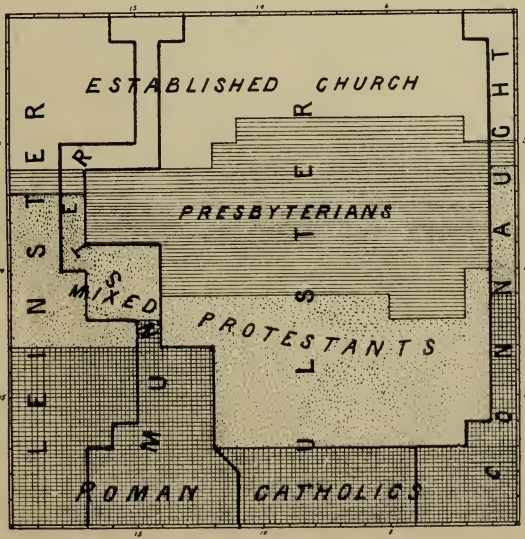


DISTRIBUTION OF EACH CLASS IN THE FOUR PROVINCES.



RRALL, LITH L'POOL.

If we divide each of the four great sections of the community into 100 parts, it is easy to see its distribution in the various Provinces. Taking a square with 20 divisions in each side, it contains in its area 400 times the square of one such division; and arranging the Established Church at the top, Presbyterians below, then mixed Protestants, (in this case including Methodists) we place Roman Catholics at the bottom. The Table of per-centages shows the following distribution:—

TABLE M.—DISTRIBUTION OF EACH RELIGIOUS COMMUNITY IN THE PROVINCES.

	Leinster.	Munster.	Ulster.	Connaught.		
Established Church	26.0	11.7	56.4	5.9	=	100
Presbyterians	2.3	0.8	96.3	0.6	=	100
Other Dissenters	17.3	12.2	65.6	4.9	=	100
Roman Catholics	27.8	31.5	21.5	19.2	=	100
	73.4	56.2	239.8	30.6		

These proportions are shewn as nearly as possible in the Diagram constructed for the purpose. It will be seen that Protestants of all classes abound in Ulster; (1) the Presbyterians having more than nineteen in twenty of their whole body there. They are therefore the least distributed, and the most concentrated of all. (2) The other Dissenters, called on the Diagram, "Mixed Protestants,"* have more than thirteen in twenty of their number in Ulster: and they are much better distributed than the Presbyterians in the other three Provinces. (3) The members of the Established Church are better distributed still, having more than half their number in Ulster, more than a fourth in Leinster, and the remainder distributed in unequal portions in Munster and Connaught. (4.) The Roman Catholics are distributed best of all; Leinster and Munster containing rather more than one-half, and Ulster and Connaught rather less than the others.

It is clear, therefore, that in absolute numbers, Munster, in the south-west, is the stronghold of the Roman Catholics; while Ulster, in the North-east, is both absolutely and relatively the home of Protestants. Of the mixed Protestants it may be remarked, that in general they are off-shoots from the Established Church, or from Presbyterianism, the daughter of the Kirk of Scotland. To the former, Quakers, Moravians, and Methodists stand in the filial relation; and to the latter Independents, Baptists, Covenanters, and Unitarians. It is rare for any of these smaller bodies to be absorbed into the bosom of the church from which it did not spring, as Methodists into Presbyterianism, or Independents into the Established Church; but each parent commonly assimilates, and is assimilated with her own daughters.

To shew the distribution of the various creeds, and their respective local positions, let us open up a single Province, or continue its analysis

* The attention of the reader is called pointedly to the fact that here the term denotes the small bodies of Dissenters. Elsewhere, it denotes the Established Church and all other Protestant communities, none of which singly outnumbers all the rest, but to which unitedly the Roman Catholic numbers are inferior. For illustration, see the details respecting Belfast, Londonderry, Armagh, and Down, in the table of County districts, and Lisburn, Downpatrick, &c., in the table of Boroughs.

and dissection as far as it is possible for us to go. No province presents so great a variety as Ulster, and therefore no other is so suitable for our purpose; though, in an inferior degree, any one would suit.

1.—*Ulster as a Province.*

Here we find 50.44 Roman Catholics to 49.56 Protestants, so that on the ground of mere numbers, it is a Roman Catholic Province. With such questions as industry, enterprise, skill, intelligence, influence, property, morality, and social order, we have at present nothing to do,—the entire province must be coloured green.

2.—*Ulster in Counties.*

We now see it divided into eleven portions or "county districts," nine of them being civil counties, to which are added the county of the town of Carrickfergus, and the town of Belfast. Of these, two are Presbyterian, and must be coloured blue, viz., Antrim county and Carrickfergus town. Four are districts in which the members of the Established Church, not alone, but along with other Protestants, preponderate over Roman Catholics. These we may colour yellow, viz., Down, Armagh, Londonderry, and Belfast. The remaining five are Roman Catholic, but in different degrees; as in Tyrone and Fermanagh their per-centage does not amount to two-thirds, while in Cavan, Donegal, and Monaghan it does. Accordingly, we distinguish the two former by a faint green, and the three latter by a deeper shade.

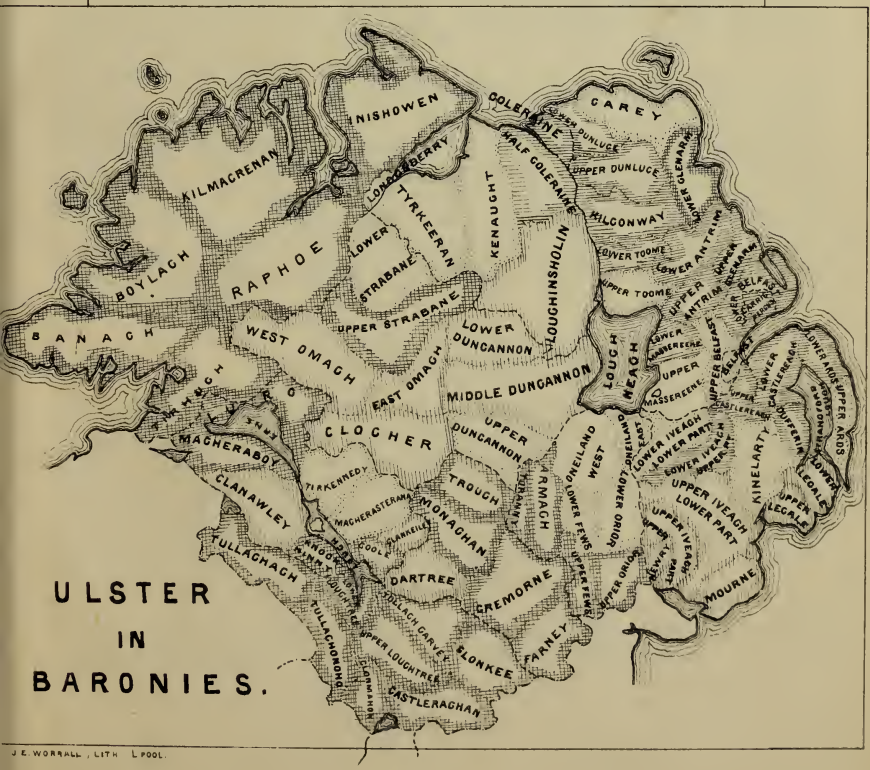
Of the 11 districts, so many as 7 show a preponderance of some one kind of religion, and only four which, as just described, we call "Mixed Protestants," exhibit any great fusion of the various elements. This shows that the people have always existed in distinct sets, though mingling in the neighbourhood of towns. The more we investigate the more clearly we find this marked as a characteristic, but it is rare to meet with it on such a large scale as this.

3.—*Ulster in Baronies.*

The following Table shows the character of the whole of them:—

TABLE N.—ANALYSIS OF ULSTER BY BARONIES.

	Church.	Presbyterian.	Mixed Protestant.	Roman Catholic.		TOTAL.
Antrim	1	9	3	1	=	14
Armagh	1	...	3	4	=	8
Belfast	...	...	1	...	=	1
Carrickfergus	...	1	...	...	=	1
Cavan	...	...	...	8	=	8
Donegal	...	...	...	7	=	7
Down	...	5	3	6	=	14
Fermanagh	...	...	2	6	=	8
Londonderry	...	2	2	2	=	6
Monaghan	...	...	...	5	=	5
Tyrone	...	...	2	6	=	8
	2	17	16	45	=	80



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It thus appears that there are 35 Protestant baronies, and 45 Roman Catholic ones; or, in other words, that the two are in the proportion of 7 to 9.

So many as 64 shew a preponderance of some one class of creed, only 16 shewing signs of commingling. In other words, the separate communities are to the mixed communities as 4 to 1. Nor does this express the whole fact; for many of the communities which are mixed in the present generation were Church, or Presbyterian, or Roman Catholic in the last or previous generation; and the altered condition has been brought about by the pressure of one or two different kinds of population from the borders. Thus, Belfast was an English town, but it has become mixed, from the great number of people of Scottish descent in the two districts which bound it; and Carrickfergus was English also, but has become thoroughly Scotticised.

Presbyterianism is seen in the county of Antrim, uniting the two landing places from Scotland, (near Carrickfergus and the Causeway) and spreading over the greater part of the county. Carrickfergus is the most Presbyterian place in all Ireland. In Down the blue line passes from Donaghadee up into the country, spreading out on both sides, and only stopping on the borders of Armagh.

The "Mixed Protestants" appear in 2 baronies of Londonderry; 2 of Tyrone; 2 of Fermanagh; in 3 of Armagh, which lie between a Church district on the one side, and a Roman Catholic district on the other; in 3 of Down, between a Church or Roman Catholic district on one hand, and a Presbyterian one on the other; and in 3 of Antrim, one of which lies on the sea, and the others of which are formed by the fusion of Churchmen and Presbyterians.

There is one Roman Catholic barony in the lofty and inhospitable mountains of Lower Glenarm. In 16 Roman Catholic baronies the numbers do not reach two-thirds; these are therefore distinguished by a faint green. Of these, 6 are in the county of Down, 1 (Dartee) in Monaghan, 2 (Clanawley* and Coole) in Fermanagh, 2 (Derry and Loughinsholin) in Londonderry, and 5 (Clogher, Lower and Middle Dungannon, and East and West Omagh,) in Tyrone. These are all Protestant in influence and general character, though coloured according to mere numbers.

4.—*Ulster in Enumeration Districts.*

The ancient parish was taken as the unit in enumeration for the purpose of ascertaining Religious Professions; but the sub-divisions were more minute. For example, numerous parishes lie in two or more baronies, or in two or more counties, in which case each is separately enumerated; or the rural part is distinguished from one, two, or three villages, called "towns," and these again often lie across a border. The result is that the divisions are very numerous; and that it is sometimes difficult to reconstruct the parish from its original elements.

* Clonkelly has been shaded lightly by mistake; also, Inishowen should have been divided into East and West, but these are of the same character.

There are 80 baronies in Ulster, and 875 districts separately enumerated, giving us an average of nearly 11 to each barony. The number is about 4 per cent. less than 875, as that number includes "Public and Charitable Institutions," which do not represent separate areas, though they include separate persons.

The following Table shows the details :—

TABLE O.—ANALYSIS OF ULSTER BY ENUMERATION DISTRICTS.

	Established Church.	Presbyterians.	Established Church & other Protestants.	Roman Catholics.		Total.
Antrim	13	85	41	19	=	158
Armagh	15	4	26	33	=	78
Belfast	...	...	...	3	=	3
Carrickfergus	...	3	1	...	=	4
Cavan	...	...	...	74	=	74
Donegal	...	3	14	89	=	106
Down	16	64	30	54	=	164
Fermanagh	18	...	7	32	=	57
Londonderry	3	23	34	27	=	87
Monaghan	...	2	4	41	=	47
Tyrone	6	2	33	56	=	97
	71	186	193	425		895
		450				

This Table shows us the very remarkable fact, that in Ulster alone there are 450 Protestant communities; in 71 of which the members of the Established Church preponderate, in 186 Presbyterians, and in 193 the Established Church and other Protestants. There are also 106 other enumeration districts, not separately shown on this Table, in which Protestants are in a minority, but where the members of the Established Church alone amount to from a fourth to a third, so that with Protestants of all denominations they would average more than a third. These districts are virtually but not actually Protestant; and, if added to the others, would give us 556 Protestant districts out of 875.*

So many as 582 exhibit a preponderance of some one creed, viz., 75 per cent., and many more did so a century ago, but there has been a mixing up of the elements of population.

* The analysis for all Ireland may be given here :—

TABLE P.—ANALYSIS OF IRELAND BY ENUMERATION DISTRICTS.

	Established Church.	Presbyterians.	Establishd Church and other Protestants	Roman Catholics.	TOTAL.	Of which about ⅓ Protestant.
Leinster	23	...	6	1649	1678	(107)
Munster	5	...	...	1378	1383	(9)
Ulster	71	186	193	425	875	(106)
Connaught	2	...	...	560	562	(9)
	101	186	199	4012	4498	(231)

Protestant divisions—literally 486, virtually 717.
Having a majority of one creed, 4,299, or 86 per cent.

COUNTY OF DOWN,

IN

ENUMERATION DISTRICTS,

SHOWING THE LOCAL PREVALENCE OF CREED.

EXPLANATION.

Established Church,	*16 Districts,*	*marked*
Roman Catholics	*51*	" "
Presbyterians	*62*	" "
Mixed Protestants	*29*	" "

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5.—*Exhibition of a Single County in Registration Districts.*

The county of Down is the largest of all the county districts both in area and population; and from its mixed character, it affords an excellent example for analysis. It comprises 164 registration districts; but as six of these refer to "Public and Charitable Institutions," and cannot be represented by distinct areas, the number is reduced to 158. Their character, in respect to Religious Profession, is shown by the following Table:—

TABLE Q.—ANALYSIS OF THE COUNTY OF DOWN.

	Established Church.	Presbyterians.	Established Church & other Protestants.	Roman Catholics.		Total.
Ards, Lower	...	12	...	...	=	12
,, Upper	...	5	1	8	=	14
Castlereagh, Lower	...	15	...	...	=	15
,, Upper	4	12	2	...	=	18
Dufferin	...	2	1	1	=	4
Lower Iveagh, Lower Part	...	7	4	1	=	12
,, ,, Upper ,,	10	1	5	2	=	18
Upper ,, Lower ,,	...	3	2	10	=	15
,, ,, Upper ,,	1	2	7	5	=	15
Kinelarty	1	2	3	3	=	9
Lecale, Lower	1	...	1	9	=	11
,, Upper	...	...	3	7	=	10
Newry	...	...	...	2	=	2
Mounre	...	1	...	2	=	3
	17*	62	29	50		158

In Upper Castlereagh and a portion of Lower Iveagh we can trace the parishes and towns with a strong Church feeling. These lie in the track of Lord Conway's settlers from Warwick, Worcester, and Gloucester, who, with others under Sir Moyses Hill, Sir George Rawdon, and Sir John Magill, extended in an unbroken line from Carrickfergus, up the valley of the Lagan, and across to the Bann at Portadown. Nor did they stop there; but crossing Armagh towards Dungannon, they mingle with the Celtic race near the Pomeroy mountains in Tyrone. Throughout nearly the whole of this distance, English surnames, habits, traditions, manners, and dialect are still found; and some of the people treasure to this hour portions of the furniture brought over by their ancestors in the early part of the 17th century. In all this district, extending over four counties, the houses are better, the farms are larger, and there is a higher idea of human comfort than anywhere else for twenty miles on either side. This is the region of the apple and other fruit trees, for "the meere Irish never planted an orchard;" and it would be a blessing to the wretched kerne of the South and West, if they could be driven through it from one end to the other, to see how industry can literally make the desert rejoice and blossom as the rose. In a remote corner of it, near the banks of Lough Neagh, Bishop Jeremy Taylor spent some years of his life, and

* The Summary on the Map is given incorrectly, as there are 17 Church districts and only 50 Roman Catholic ones.

taught mankind both how to live and how to die. There was another settlement of English near Downpatrick, in Down, and their characteristics are still preserved in the parish of Inch.

The line of Scots is traceable from Donaghadee, opposite the Mull of Galloway, past Comber, and over Upper Castlereagh and Lower Iveagh baronies. The Presbyterian parishes occupy an intermediate district, between the Roman Catholics in the mountains on the one side, and the Churchmen in the plains on the other.

(1.) So many as 129 of the Districts, or 82 per cent., show the prevalence of some one peculiar creed, and certain others which resembled them in the time of living persons, have lost their distinctive character. (2.) Of the 50 Roman Catholic districts, 14 are towns and 36 are parishes in whole or in part. It is clear, therefore, that this population is agricultural in character, and consists largely of cottagers and labourers. (3.) Of the 62 Presbyterian districts, 22 are towns, and 40 are parishes or parts. Hence, these also are of rural tendencies, and are mainly employed in agriculture. (4.) Of the 17 Church districts, 10 are towns and 7 parishes; hence these are more inclined to business, or are related to ordinary labourers as officers are to soldiers. (5.) In numerous cases a Church town or a mixed town is found among a Presbyterian or Roman Catholic population in the parish, but there are very few cases of an opposite kind. (6.) Of the 29 "mixed Protestant districts," in which members of the Established Church and other Protestants constitute a majority, 20 are towns and 9 parishes, and nearly all of these were originally Church in their character, but they have been gradually altered by a strong infusion of Presbyterians from the surrounding neighbourhood.

It has been stated that the boundaries of baronies sometimes divide parishes, and even towns. In this county there are 18 parishes and 3 towns so divided, into 45 portions, all of which are separately enumerated. In seven instances these fragments differ in character. For example, in five parishes, (Dromara, Garvaghy, Aghaderg, Kilmore, and Newry), one part is Roman Catholic, and the other Presbyterian. In Seapatrick, two parts are Presbyterian, and one mixed Protestant. In Blaris, one section is Church, and the other mixed Protestant.

If the enumeration on the grounds of religious profession had given the results with respect to such small areas as townlands, some very remarkable facts would have been brought to light. In not a few instances a townland is wholly Protestant, or wholly Roman Catholic; that is to say, the farmers and the ratepayers are so, the servants and labouring people being, with few exceptions, of the latter kind. Here the two parties stand, face to face, like two armies in neighbouring encampments, very little fusion having occurred since they were placed in their respective positions 250 years ago. In a county of this kind, the more minute we make the examination, the more will small Protestant communities crop out, even where they are least expected; but, in the mountainous districts, where they are more exclusive and reserved in their intercourse, they are absorbed numerically in the greater population of Roman Catholics which surrounds them.

III.—THE CHURCH IN IRELAND.

(1.) *Its General Status.*

Historical Sketch.—The Gospel was introduced to Ireland before the time of Saint Patrick, who was not a native of the country, nor an Italian, nor subject to Rome. The brief but interesting creed which he has left us is not only anti-papal but ante-papal; that is to say, it coincides with Protestant doctrine, but it was written in anticipation of the introduction of certain errors, not as a testimony against them. What he and his successors did in planting and watering churches, let historians tell; but even after pruning the narratives of all exaggerations, more than enough remains to excite our wonder, and to call for our thankfulness to God. Some of the centuries which succeeded constitute the golden age of Irish history, especially from the sixth to the ninth; then the country was known as the "Isle of Saints," Holy Scripture was extensively used and studied, learning and the arts were cultivated. Caledonia was won by the great missionary station of Iona, and the Apostles of the Faith were found labouring in almost every region, from Iceland in the north of Europe to beyond the Alps. The Danes, who ravaged Ireland as well as England, were converted to Christianity about the middle of the tenth century; but associating in their religious relations with their kinsmen the Normans, a union with Rome was effected at their three settlements of Dublin, Limerick, and Waterford. Romish bishops were consecrated irregularly for these three cities; and thus was introduced the point of the wedge which was driven home in the time of our Henry II.

Before the twelfth century, Ireland had been celebrated for its holiness and learning. In her history, from the fifth to the ninth century, we see a bright constellation of Irish names, illustrious for sanctity and learning. But *after* the twelfth century, for more than three centuries in succession, we look for such luminaries in vain; scarcely a single honourable name can be cited from that period. The sky was dark—it was an age of gloom. It seems as if the rise of the Roman power had been the signal of a general eclipse—intellectual, literary, and religious. We hear no more of strangers flocking to Ireland to study the Scriptures. Instead of this, we behold a noxious cloud of legendary fables rising up, and darkening the air with a murky exhalation, and veiling the pure light of the Gospel; and instead of Scriptural schools, which had formerly abounded in Ireland, we see a large number of monastic houses, built with the spoils of voilence, and designed as an expiation for sin, and deluding men with the notion that a holy life is not necessary to salvation, and that heaven may be purchased by posthumous and vicarious repentance, and leaving few traces of godliness; and we behold the people sunk in ignorance, barbarism, and superstition. * * * The whole period of Roman ascendancy in Ireland, that is to say, the interval between Henry II. and Henry VIII., was a period of deadly feuds. The history of these three centuries and a half presents an almost uninterrupted succession of savage, rebellious, and sanguinary wars. The State was torn by discord, and the Church was rent by schism.—*Wordsworth's Occasional Sermons, Fourth Series.*

The Reformation was therefore a restoration of the Church to its pure and primitive condition; but the impediments which England threw in its way, and chiefly by discouraging the use of the Scriptures and of

religious services in the language of the people, prevented the success which attended it in England and in Scotland.

(2) *Part of the United Church.* In common parlance we speak of the "Irish Church," but strictly speaking there is no such thing any more than there is the Welsh Church. There is the Irish branch of the "United Church of England and Ireland," and the attempt is sometimes made to stab the Church in England through the body of her weaker sister. The union of the Churches is in most respects of long standing, but since 1801, when the Act of Union took effect, there is community of interests as well as of doctrine and discipline, and the general object in each division of the United Kingdom is the same, though the difficulty of the labour, and the extent of popular sympathy differ in almost every shire. On the two sides of the channel, it is true, there is a marked difference in the field of labour, but each has its fertile and its sterile portions.

Though there are English clergymen ministering in Ireland, and Irish in England, and although changes from one diocese to another take place as freely across the channel as on either side of it, but less frequently, it is astonishing how little is known by English people of the Church in Ireland. This is owing to faults on both sides. On the one side, the English clergy look down upon the sister Church as comparatively small and unimportant; and though some of her divines, past and present, take rank among the foremost of their profession, it is thought that the Irish clergy are only partially educated, because the University of Dublin does not enforce residence for B.A. Degree. This impression is scarcely excusable, inasmuch as they are all graduates; while the number of non-graduates in the Church in England is increasing every year. The Irish clergyman, too, is trained, during two years of residence, in a long and valuable course of theological studies, while in England we are sighing for a condition of things only approximately as good. On the other hand, the Irish clergy do frequently give the impression that they value words more than things, that they consider their duties to lie more in controversy than in parochial labour. One can understand this, and, perhaps, excuse it, in theological soldiers whose training has been in the field more than in the camp, and who have been accustomed to look upon error in one prominent form. They are also too exclusive. The Church in England contains at this moment probably 2000 clergy who were educated and ordained in Ireland, some of them deservedly occupying high positions, yet the feeling is that "the reciprocity should be all on one side," as it is thought a great hardship that an Englishman should occupy a benefice in Ireland.

But the important point is that there is not only a legal union between the two branches of the Church, but, also, from ancient days, close communion and fellowship, and in great matters, identity of position. As truly as the English Church represents the ancient apostolic Christianity of this island, before Gregory ruled or Augustine preached, so truly does the Established Church in Ireland represent the ancient and pure faith which prevailed for centuries before England and Rome had combined to enthral her. She is not merely the Church of Ireland as by law established, but the Church by unbroken ecclesiastical succession.

(3.) *The term "Parish."*—The Parish in Ireland was no doubt founded in the same way originally as that in England, that is to say, it was co-extensive with a secular estate, and was endowed by the landowner with the tithes, for the spiritual benefit of the cultivators of the soil; but it was originally a name and a thing exclusively ecclesiastical. Owing to the peculiar circumstances of the country however, and frequent change, the term has come to be used in several distinct senses. For example, (*a*) It denotes a certain limited area employed for the collection of county assessments, and is thus, like the townland, a purely civil division. (*b*) It denotes an area which has at one time constituted a distinct cure of souls; but, owing to the diminution of Protestant inhabitants, or other causes, it has no longer a separate minister, but is united to one or more adjoining parishes. (*c*) It is used to denote the area of a present cure of souls, but the more correct term would, in many cases, be Union or Benefice. By the Act 3 and 4 William IV., chap. 37, section 116, the Commissioners have the power (but are not obliged) to *suspend* appointment to any Benefice in the gift of the Crown or of a Bishop, where there was not divine service for three years preceding February 1, 1833. During the suspension, which they can remove when they think fit, they have the income. In several cases the suspension has been removed and a church built. Many of the older Unions are of inconvenient size, as some of the parishes united were wholly without income. The laws for Unions and Dioceses require revision. "When the Ecclesiastical Commissioners take the income of a Parish, the Bishop appoints some adjoining Church for the parishioners to resort to, and the Commissioners pay a nominal salary to the clergyman of that church for the occasional duty." *

Facilities for creating new Incumbencies do not exist. Before any one can be recognized or treated as a parish, † it must be endowed with £75 per annum, by the investment of £2,500.

(4.) *Mode of Enumeration.*—The old census of 1834 was taken according to *Benefices*, but this one is nominally in *Parishes*, in the section which is devoted to religious profession. There is no doubt that, in the majority of cases, the so-called parishes are actually such, but it is equally certain that many are not so. It was shown by Archdeacon Stopford, in a recent speech ‡ in Dublin, that many of the so-called "Parishes" are really small divisions of the country for fiscal purposes, and have no connection with the ecclesiastical parish at all. So many as 80 of those civil parishes were contained in only 20 virtual parishes; and in the county of Meath, for which the civil parishes were returned in the Census at 145, there were only 84. Of these, however, 16 are suspended, so that

* From some important information kindly furnished by Archdeacon Stopford.

† The Presbyterians of Ireland can at any time create a new congregation by means of a "split." About thirty persons having kept a preaching station open for three years, and guaranteeing to provide £35 per annum in the shape of pew rents, are thereupon endowed with £75 per annum of *Regium Donum.* As a result of these facilities, the town of Belfast has quadrupled its Presbyterian congregations, while its Presbyterian people have only doubled; and there are two such congregations in Waterford, though there are only 236 Presbyterians of all ages in the town, and 235 others in the county.

‡ *Dublin Daily Express*, April 5, 1864. For extended and corrected information, see Appendix A.

there are only 68 benefices; and there are 11 other parishes, now unions with others consolidated by law. Thus there are *four* kinds of parishes practically, those referred to in the Census being least of all entitled to the name. If we take the civil parish, in that rural district of Meath, there is an average of 45 members of the Established Church for each; if the *bonâ fide* parish, the average is 77; if the benefice, it is 95; and if the present actual unions, it is 114.

It appears by a recent return that there are 1,510 Benefices in Ireland; the Census Report states that there are 2428 civil Parishes; and we find by reckoning that there are 4506 Enumeration Districts. This fact is of great importance; because we should divide, in every case, by the number of *benefices* to ascertain the average of clergy, and of members of the Established Church, whereas the word parish is taken according to its English signification, and *the divisor being in every instance too large, the quotient in every instance is too small*, and leads to impressions wholly erroneous. If we wish to compare the Census of 1834 with that of 1861, the enumeration districts must be condensed into parishes; and then we have no clue whatever to the constituent elements of a benefice. In a very large number of cases, therefore, or on any large scale, it is impossible to institute a comparison; for, except where we are quite certain that benefice and parish are identical, uncertainty hangs over the whole. In some locality which is well known to any individual inquirer, the defective information may be supplied; but in numerous other cases such a comparison is impossible. This is very unfortunate, because English laymen will make the attempt, as they have done, in ignorance; and thus misrepresentation will take place before any one has had time to correct it.

The United Diocese of Down and Connor and Dromore is nearly coincident with the two counties of Down and Antrim; and while the Census of 1834 contained only 114 benefices * or enumeration districts, that of 1861 contains 326 in all.

(5.) *Dioceses.*—In the olden time there were certain ancient dioceses in England, the very names of which have been forgotten, as they have long ago merged in the dioceses with whose names we are familiar. Thus, Selsey, (in Chichester); Devon and Cornwall, (Exeter); Dorchester and Sidnaceaster, (Lincoln); East Anglia, Elmham, and Dunwich, (Norwich); Sherbourn and Wilton, (Salisbury); Westminster, (London); Lindisfarne or Holy Isle, and Hexham, (Durham.) Gloucester and Bristol were united in 1836; but in the cases of Bath and Wells, and Lichfield and Coventry, we have a union of names rather than a union of dioceses.

Scotland had formerly fourteen dioceses, but has now only seven; the names of Caithness and Orkney being sunk like that of Mortlach, and Fife being changed into Edinburgh.

The Irish Church Temporalities Act of 1833 abolished ten bishoprics,† uniting the dioceses to adjacent ones, as in the case of the union of parishes, but handing over their incomes to the Ecclesiastical Commis-

* There are 146 at present, showing an increase of 32 in 27 years, or more than one new incumbency per annum.

† It is said that the Church has suffered very much in the Dioceses of Kildare and Clogher by the suppression of their Bishoprics.

sioners for the general purposes of the Church. Long previously, however, there had been a merging and union similar to that noticed with respect to England and Scotland; Glendalough having been united to Dublin in 1214, Mayo to Tuam, and Clonmacnois to Meath—all of which names are lost. The diocese of Kerry in the Roman Catholic arrangements is identical with that of Ardfert in the Established Church.

But, of those whose names are still officially retained, there are so many as 32, though they are united into 12. In the Roman Catholic arrangements there are 28, viz., in Leinster 4, in Munster 8, in Ulster 9, and in Connaught 7. Now, the people of England have occasionally acted unfairly without meaning to do so; they have quoted the population of one of these small ecclesiastical divisions as if it were an independent unit, just as they refer to parishes instead of to benefices. The following Table, which is derivable from the Census Report, but is nowhere given in it, shows the details respecting the whole 32 dioceses, grouping them into 12 sums, which show respectively the united dioceses superintended by the present Archbishops and Bishops:—

TABLE R.—DETAILS RESPECTING THE DIOCESES.

Benefices.	Dioceses.	Gross Population.	Established Church.	Roman Catholics.	Presbyterians.	Other Protestant Dissenters.
101	Armagh	386,260	85,583	234,651	57,556	8,470
65	Clogher	262,572	65,195	170,998	21,197	5,182
166		648,832	150,778 23.2	405,649 62.2	78,753 12.1	13,652 2.5
107	Meath	253,354	16,289 6.4	235,136 92.8	1,053 .5	876 ·3
70	Derry	293,251	43,738	164,475	79,287	5,751
40	Raphoe	169,204	22,213	126,991	17,501	2,449
110		462,455	65,951 14.3	291,466 63.0	96,788 20.8	8,250 1.9
47	Down	163,943	28,868	46,451	83,849	4,775
69	Connor	386,027	80,125	103,245	184,330	18,327
30	Dromore	172,215	44,474	66,136	55,818	5,787
146		722,185	153,467 21.3	215,832 29.9	323,997 45.0	28,889 3.8
49	Kilmore	209,714	31,646	169,886	5,519	2,663
38	Elphin	201,879	10,506	189,508	903	962
58	Ardagh	136,298	11,044	124,185	646	432
117		547,891	53,196 9.7	483 579 88.2	7,068 1.2	4.057 .9

TABLE R.—*Continued.*

Benefices.	DIOCESES.	Gross Population.	Established Church.	Roman Catholics.	Presbyterians.	Other Protestant Dissenters.
45	Tuam	312,961	9,041	302,367	744	809
14	Killala	87,075	4,724	81,337	685	329
12	Achonry	108,870	3,392	105,203	138	137
71		508,906	17,157 3.3	488,907 96.1	1,567 .3	1,275 .3
54	Killaloe	225,096	12,700	211,098	498	800
4	Kilfenora	23,042	251	22,789	1	1
15	Clonfert	64,143	2,521	61,183	256	183
4	Kilmardragh	24,789	434	24,333	23	8
77		337,070	15,906 4.7	319,403 94.7	778 .29	992 .31
112	DUBLIN	513,329	100,267	396,916	8,165	7,981
43	Kildare	98,369	12,499	84,590	654	626
155		611,698	112,766 18.4	481,506 78.7	8,819 1.5	8,607 1.4
54	Ossory	140,086	8,258	131,248	250	330
60	Ferns	151,368	14,383	135,650	288	1,047
57	Leighlin	124,889	13,022	111,006	241	620
171		416,343	35,663 8.55	377,904 90.75	779 .48	1,997 .22
37	Cashel	120,011	4,721	114,831	215	244
17	Emly	62,196	1,414	60,707	49	26
9	Waterford	43,506	2,943	39,472	297	794
43	Lismore	145,265	4,775	139,769	333	388
106		370,978	13,853 3.8	354,779 95.7	894 .3	1,452 .2
64	Cork	239,213	26,736	206,918	1,229	4,330
81	Cloyne	215,166	11,746	202,294	678	448
26	Ross	69,903	4,746	64,540	76	541
171		524,282	43,228 8.2	473,752 90.3	1,983 .4	5,319 1.1
52	Limerick	172,622	8,679	162 324	353	1,066
44	Ardfert and Aghadoe	221,939	6,424	215,028	259	228
96		394,561	15,103 3.8	377,352 95.6	612 .2	1,294 .4

2.—*The Church as a Missionary.*

In all parts of the kingdom, Dissent among Protestants is *congregational*, not pastoral or *parochial* in character; that is to say, a mere *preacher* is supposed to be a *minister*, and religious ordinances are supplied to those only who attend the chapel. On the contrary, the Roman Catholic religion is nominally pastoral; for even in England the *gross* population is said to be under the care of their priests and titular bishops, not the Roman Catholic population merely. The Established Church is parochial or pastoral, as opposed to dissent; and is so in reality, as opposed to Romanism. The theory is, "that every sheep has a fold, and every fold has a shepherd;" that wherever a human being resides requiring the performance of any ecclesiastical office, the law takes care that a person is provided. All the inhabitants of a given area are assigned to him; to these he is bound under penalties to perform the duties of his office, in season and out of season, either personally or by deputy; and to avoid confusion, he is exclusively responsible.

We have seen that 33 per cent. of the population of England and Wales do not attend religious worship in the churches of the land, while 42 per cent. do; but it does not follow that the clergyman is therefore released from all care of one-third of the community. Though in some respects the severance is becoming more complete, in others the breach is being closed; for the fact is that a small number are still communicants in the church, and have their children baptized there, while a very large number still refuse to be married except in churches, or buried except in churchyards. Of course the case is still stronger with the 25 per cent. who are non-worshippers, who consist of the residuum left behind by all the sects, and who are utterly deserted except by the clergy of the Established Church.

The duties to be performed towards these are secular, social, intellectual, moral, religious. The health of their bodies has to be promoted, cleanliness and order in their habits, and cleanness and purity of mind, besides directing their attention to spiritual things. The clergyman of every poor parish knows what an immense amount of trouble he has with signing papers, where either the minister or a magistrate is the appointed guarantor of accuracy; with the incessant teasing of him to sign papers of recommendation, whether he knows the parties or not; and the thankless trouble which often falls to his lot in acting as almoner for the rich. But especially, the labour of superintending the education of the parish often falls heavily upon him, and not unfrequently that of supporting it also; thus a duty which belongs to all citizens in common falls mainly upon one, till the labour and anxiety at times are utterly insupportable.

In Ireland, the work of education is still more exclusively clerical than in England; and the difficulty of the case has been immensely increased, by the persistence of so many of the Clergy in refusing Government aid under the present circumstances. Of the prudence of the course which is pursued I say nothing; but it is lamentable to see the body whose special duty it is to educate, performing the task single-handed, while every other class of the community, and every other creed, is

largely subsidised from public funds. England is more deeply interested than she is aware in the sound education of the people of Ireland, as the following facts will show. During the period of the Lancashire distress, the privations of the people were endured with a degree of resignation that reflected credit on human nature, and but one disgraceful scene occurred to tarnish the well-earned reputation of the working classes. This was at Staleybridge, where there were riots; but it was found on investigation, that of the 26 ringleaders 21 *were Irish Roman Catholics!* Again, a recent Parliamentary return shows that there are 1,633 prisoners in six of the principal jails of Lancashire during the present year—Lancaster, Preston, Liverpool, Kirkdale, Salford, Manchester. Of these 1,174, or 72 per cent., are Roman Catholics, though the Roman Catholics of Lancashire amount to only 11 per cent. In other words, in comparison with their respective numbers, there are six and a half times as many Roman Catholics as Protestants the inmates of our jails.

The laudable efforts of the Irish clergy during the time of the famine, their unwearied toil, their generous self-sacrifices, and their impartiality wherever suffering humanity was to be found, as well as the manner in which they tended the sick and dying during the time of the pestilence, I will not attempt to describe. No enemy to their faith or to their persons can rail away facts which are every where notorious, and which have secured for them a new and better position in the affections of the Roman Catholic people. Besides, whatever objections may be felt to the creed of the Established Church, there is the fullest confidence in the high honour and integrity of the clergy; so that the emigrants who send home money to take out other members of their families, usually remit to the rector or vicar of the parish, not to the priest of their own communion. Some of the humbler clergy have had remitted to them, in the course of a single year, sums amounting to twice or three times their own income, yet the trust which hard-handed industry had confided in a foreign land, and which affection and hope had rendered sacred, has in every instance been faithfully discharged.

The presence of an Established Church in Ireland is valuable, even if a word of controversy were never uttered. The very name "Protestant," which it possesses in common with other Christian communities, shows that it retains its standing protest against the errors of Rome; errors which are innovations and comparatively modern, the Protestant Church being virtually the ancient one. And for many reasons, the residence of the clergy at intervals all over the country produces the same general effect negatively. Each is there, as the representative of a better cause, as a witness against gross error as well as against sacredotal tyranny; he is the friend of the government, and a perpetual court of appeal to the people. The establishment of a police barrack in a disturbed district is always found to improve the morals of the people, even when not a single person has been taken into custody; and so, the presence of a clergyman modifies the extremes to which the Roman Catholic religion frequently runs, in social and civil matters as well as in religious, even when his voice is apparently not heard except on his own ground. Any one who has had an opportunity of contrasting the practice of the Roman Catholic religion in Connaught and in Ulster, and then in Lan-

cashire or Middlesex, will understand the modifications which it may undergo. Southey, in treating of this subject, says, that it is incalculable what good is effected by the mere residence of families of education and taste, of morality and intelligence, and social position, at various points over the country, where the humblest rustic has both a guide and an example. He speaks in reference to England, but the importance of his remarks is increased many fold when we apply them to Ireland. Cobbett, also, who was not celebrated for being the friend of the Church, declared that the happiest county in England ought to be Suffolk, as nowhere could one pass for more than two or three miles, without finding a neat village, a parish church, and a snug parsonage. And, many years after the speaker had been called to his rest, the calculations respecting the number of worshippers in the Established Churches of the land, showed that Suffolk stands at the top of the list. Thus, in the fog of conflicting assertions, and in the darkness of ignorance which still surrounds us, truth sparkles out at times, illustrating some valuable principle.

But it is objected that as a "Missionary Church" the Irish Church is a failure. To this the reply is, that the charge is partly true, with explanations, and that it is partly false. The objection means, of course, that success is to be estimated by the number of avowed conversions made, or by the change which takes place in the per-centages of professing Christians; and we must still say that Ireland is Roman Catholic. But we have just shown that there are many ways in which good may be done without compelling a man to read his recantation; and there is therefore a false *major premiss* which underlies all the reasoning on this subject. But let us examine the question more minutely.

(1.) Conversions as they are called, or changes in religion, usually take place in detail, that is, by single individuals; and in a country like Ireland, where a broadside of wit, raillery, or ridicule, can be discharged at a man at any time, it requires the moral courage of a martyr for any one to take so formal a step. And, unfortunately, persecution is not always of so mild a character; it occasionally assumes the form of outrage, but more commonly consists in a sort of incessant harrass, which renders human life a burden, at least in that part of the country. A change of creed which would place the parties beyond annoyance, would almost require a combination among the individuals, like that which exists in a secret society.

(2.) The case of the Rev. Charles Seymour, Vicar of Tuam, furnishes an interesting illustration. By constant and earnest teaching respecting the errors of the Roman Catholic faith, he had begun to enlighten the people, when the word went forth that he ought to be opposed. The result of this intimation was that for two whole years the Government was under the necessity of allowing him a permanent guard of two policemen, who never remitted their care of him for a moment. During that period he was obliged to be in continual readiness for promised violence; and he was subjected to a thousand petty annoyances. "In going through the town he had to exercise extraordinary patience, as some emissaries among the people would pluck him by the hair, and try to insult him with every disagreeable and offensive epithet." At length,

however, the opposition subsided; and he has since had numerous and pleasing proofs of good will from his Roman Catholic neighbours.*

(3.) Of late years, there has been a great outcry about natives of England joining the Church of Rome, during the interval when the pendulum of public opinion oscillated from the free-thinking side in 1833, which it reached again in the "Colensoism" of 1862-63. Yet it is speaking far within the truth to say that, for every member gained by the Church of Rome in England, she lost ten in Ireland. It is true that the former were of a higher social grade.—It is well known that the Irish in America desert the Roman Catholic Religion in large numbers, their own clergy being the witnesses. It does not follow that Protestantism is a gainer to that extent; for many pass through an intermediate stage of scepticism or irreligion, and they or their children end by becoming connected with some denomination of Protestants.—But the most important facts on this subject are those connected with the wholesale conversions in Western Connaught; and the matter is so important that we devote a subordinate section to itself.

3.—*Missionary Work in Ireland.*

In one sense Irish Church Missions are as old as the Irish Church; but we use the term here in a modern and special sense,† as has just been indicated. Of course, here, as elsewhere, I regard the Census returns as absolutely correct, though the details have been impeached ‡ in the newspapers.

The former condition of Western Connaught, even since the Census of 1834, excites our astonishment, and reminds us of the two alternatives offered to the native Irish at the edges of the swords of Cromwell's

* The following remarkable List, from an official return by the *Hibernian Bible Society*, tells of the purchase of the Holy Scriptures by the Roman Catholics of Tuam during four years:—

	Bibles.		Testaments.		Portions.		Total.
In 1859.....	73	...	223	...	334	=	630 copies.
1860.....	200	...	138	...	4	=	342 ,,
1861.....	228	...	32	...	0	=	260 ,,
1862.....	213	...	6	...	0	=	219 ,,
4 months of 1863	104	...	0	...	0	=	104 ,,
	Bibles, 818		Tests., 399		Portions, 388		Total, 1555 copies.

N.B.—(1) This wonderful sale of God's Word has taken place in one benefice alone, and (2) according as the people have understood its value, they have become satisfied with no less than the ENTIRE BIBLE.

† In this special sense, the term includes all Missions to the Roman Catholics, carried on by the Church in Ireland, whether through the medium of an organized society or not. My remarks, therefore, are not confined to what is called the "Society for Irish Church Missions."

‡ The Hon. and Rev. Charles Bernard, after an examination of the two Bandon parishes, found that in his own (Kilbrogan) the Protestants had been returned at 59 below their actual numbers, and in the other (Ballymoney) at 11 lower, while in the latter there were 157 Roman Catholics returned over the actual number.

soldiers. Far removed from civilization and the seat of government, the people had manners and customs of their own; and as there were few Protestants at first, the maintenance of the faith was surrounded with difficulties, and in remote districts it was utterly quenched. In the reign of Queen Anne, Sir Arthur Shaen introduced a Protestant colony to the northern part of Western Connaught, but their religious interests were not attended to, and the result was that some disappeared, and others sunk into the mass of popery which surrounded them.* The southern portion of the district had its Protestant colonists in like manner;† but large numbers of them were also lost. It is well known that it is peculiarly difficult to recover either those that have been perverted or their descendants; yet the missionary fruits are two-fold, embracing (1) the Roman Catholic population, and (2) the descendants of lapsed Protestants. The former are pure Celts, mild, docile, and gentle in their dispositions, far different from the Romanized Normans imported from England, who make up the dangerous classes of the worst counties, and constitute England's "great difficulty."

To show the difficulties surrounding clerical labour in some parts of Ireland within the last thirty years, I quote the facts respecting the Union of Ballinakill, in the south portion of Western Connaught. It was 40 Irish miles long, by 20 broad, and was formed by the union of ten parishes, viz., four rectories and six vicarages, five on the mainland, and five in islands. Four of the rectories constituted a barony, and between the extremities of the parish (or union), another barony and two arms of the sea intervened. Embracing an area the size of an English county, and containing an ignorant population of more than 42,000, with two small churches at remote points, and bad roads or none at all, how could the work of a clergyman be performed? There was a marine curate who visited the remote points at intervals, voyaging through the Atlantic in the coast-guard boat. During the year 1863, the Government chaplain at Lima, in South America, undertook a journey of 600 miles to baptize the children of six years old and under, and to perform other ecclesiastical offices. One is reminded of a foreign land by the facts which have occurred in Ireland. The gross income of the rector was £240 18s., and his net income after deductions £193 11s. 10d.

"One will naturally ask, What was the condition, in a spiritual point of view, of the district of Derrygimla previous to 1848?

"There is but one answer. It was dark and barren. No ministry; no means of grace; no Bible, and no Protestants to read it, with the exception of four or five families residing in different and distant parts of the parish, who never assembled for public worship, and never went to any place of public worship, as the distance was too far; while many original Protestants, who came to reside there on farms, suffered their

* "Good News from Ireland."—*Hatchard Co.*, pp. 83, 163.

† "I learned with astonishment the extraordinary fact, that not more than a century ago one half of the population inhabiting this very district of Connemara were members of our own Church; and that consequently, in sending out missionaries into these districts, we are only, after all, carrying out the unquestiona duty of recovering the straying sheep that wandered but a few years ago from our own fold."—*Rev. W. C. Plunket's Short Visit to the Connemara Missions, p. 44.*

children to be baptized by the priests—this being the natural result of intermarriages with Romanists—and the absence of all means of grace to counteract the evil influences and consequences that followed." *

The Irish Society had been employed in scattering the good seed for many years, and the whole region was ripe for a change; but the matter was brought to a climax in 1846, by an English clergyman, who, examining a map of Ireland, fixed upon the spot of blackest darkness for making the attempt. I will not attempt to describe the effects in my own words, but gladly quote from another English clergyman, who may be supposed to be a more than usually independent witness—the Rev. Canon Wordsworth:—

"Some among us have been perplexed and discouraged by the unhappy defections to Rome in our own country; but let such persons be invited to contemplate Ireland. There, in the last few years, hundreds and thousands have renounced the errors of Romanism, and have publicly declared their belief in that pure form of religion which is contained in the Holy Scriptures, and was professed by the Primitive Church. * * From circumstances which are too well known, isolated conversions from Romanism were not to be looked for in any considerable degree; but it has pleased a gracious Providence to baffle the powers of persecutors, by a simultaneous movement of large numbers. Almost entire villages and towns have been stirred by the breath of heaven; and these are enabled, by mutual protection, to defend themselves from the baneful effects of spiritual outlawry and exterminating denunciation. It would be premature to pronounce any confident opinion on the ultimate results of this movement; but there appear to be reasons for believing that a religious revolution is there going on, not much inferior in importance to the Reformation in the sixteenth century. 'This is the Lord's doing, and it is marvellous in our eyes.'" †

Let us first examine the number of sheepfolds and shepherds, and then make a minute inspection of the flocks. The following table shows the first class of facts:—

TABLE S.—INCREASE OF CHURCHES AND CLERGY.

	1837.	1862.	Increase in 25 years.	With Permanent Provision.		With Precarious Provision.	
				1837.	1862.	1837.	1862.
Churches	7	28	21	6	17	1	11
Licensed Rooms	6	29	23	4	10	2	19
	13	57	44	10	27	3	30
Clergy	11	35	24	...	...	...	...

It thus appears that within a quarter of a century there has been an addition of 44 congregations, 21 churches, and 24 clergymen. The places for public worship are more than quadrupled—viz., the regular houses of God nearly trebled, and the incipient ones increased tenfold!

But it may be objected that there is a needless multiplication of con-

* Letter to the Rev. W. C. Plunket, from the clergyman of the District.
† Occasional Sermons. Fourth Series.

gregations, that the folds and shepherds are out of all proportion with the sheep. Now, it should be borne in mind that the Southern division merely of the mission field is of the size of an English county, and the objection may be considered as substantially answered. But we have here the great advantage of independent public testimony afforded by the Blue Books of 1834 and 1861, and I will content myself with the naked statement of facts. It may be that I will give offence to the friends or foes of the Missions, by reporting a smaller or larger number of converts than they respectively announce, but it should be borne in mind that I do not invent the facts, and am not responsible for them, I merely tabulate and exhibit them. I gladly confess my obligations to the Rev. W. C. Plunket, who identified the various Enumeration Districts of 1861, and arranged them under their respective benefices, as noticed in 1831. I have, however, verified, condensed, and arranged the materials. It is only necessary to add, that the Commissioners for Public Instruction made *two* Returns, the first analysing the population, as given in the Census of 1831, on religious grounds, and the second the Return for 1834, already noticed in these pages, and which was based a good deal on computation. In the Table given (*Appendix* B), the Return for 1831 has been taken as probably more correct.

The general result is, that in a district 80 miles long, and averaging 30 broad, embracing a population of more than 186,000 in 1831, the Roman Catholics have lost 31 per cent. of their numbers, while Protestants of all classes have gained more than 70 per cent. The absolute number lost in the former case is upwards of 57,000, and that which is gained in the latter case is 2,326 + 336 = 2,662.

Let us suppose that the diminution of numbers from deaths, removals, and emigration, was as great among Protestants as among Roman Catholics, or that it amounted to at least 30 per cent. instead of 31. In that case, we should have expected the members of the Established Church (including Methodists) to amount to only 2,794, and other Protestant Dissenters to only 88. But we find them to be 6,031 and 491 respectively; so that the actual gain by conversions to Protestantism appears to be 3,237 to the Established Church, and 403 to the minor sects. This result harmonises in every important point with the statements with which we are familiar; indeed, the gain from conversions is usually stated at only 3,000, though it is clear that it amounts to considerably more than that number. If to these we add the clearances that have been effected by death, in a period of 27 years, even this result is much below the truth. From the records which have been kept of the number of converts who died or left the district, it is estimated that they amount to 3,000 more, making, it is said, about 6,000 in all. I have never been connected with the movement, nor taken any part in its promotion; but from a careful examination of the evidence, I see no reason to doubt the substantial accuracy of this statement.*

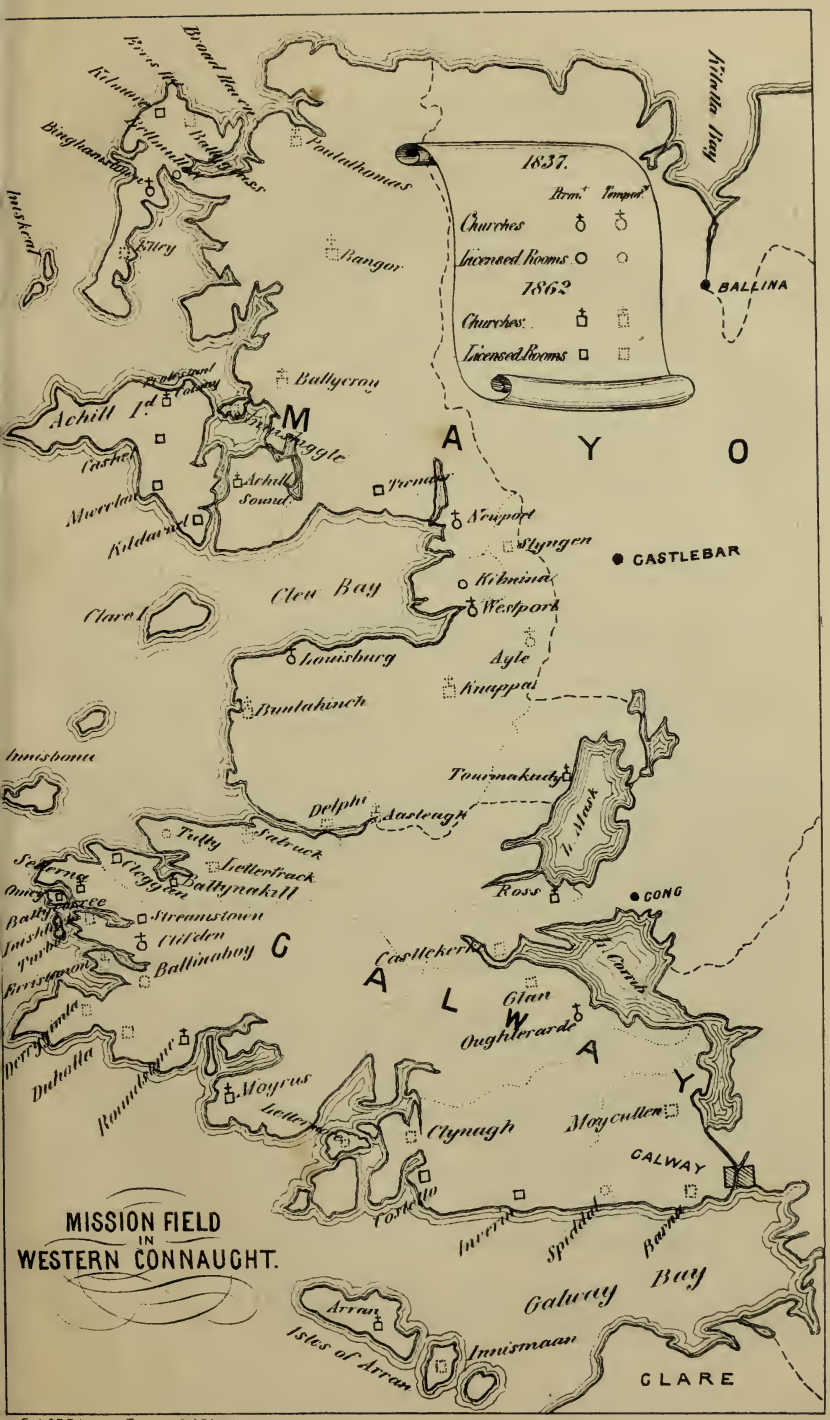
* The following extract is given from a recent speech of the Rev. W. C. Plunket:—

"Let them bear in mind the fact that, if it had been proved at the end of 30 years that their Church in West Connanght had not fallen off in any degree, it would have been a convincing proof of success. He would bring forward a proof with reference to this matter. The fact that emigration had acted on members of the Established Church, as well as on Roman Catholics, was convincingly borne testimony to by

The twenty-five benefices given in the Table in the Appendix, are divisible into five sets; in four of which the Missionary labour has been carried on vigorously, but in the fifth scarcely at all. If we select these four, we find the results still more surprising, as in the fifth even the Protestant population has occasionally declined.

	Established Church and Methodists 1831.	Established Church only. 1861.	Increase.	Roman Catholics. 1831.	Roman Catholics. 1861.	Decrease.
I.—Achill and Erris, comprising benefices I. II...	169	965	...	30,549	24,023	...
II.—Non-Missionary Ground, III.—IX.....	...	...	...	...	...	...
III.—Bunlahinch, Tourmakeady, Aasleigh, and Castle Kerke Missions X.—XIII.	232	588	...	16,636	11,893	...
IV.—Connemara & Arran, XIV.—XXII.	495	1932	...	39,860	32,549	...
V.—Oughterard, Spiddal, &c., XXIII.—XXV.	543	893	...	29,099	20,994	...
	1439	4378	2939	116,144	89,459	26,685
Deduct for Methodists ...	165	...	...	...	...	...
Total	1274	4378	3104	116,144	89,459	26,685
	Estabd. Church, 1831.	Estabd. Church, 1861.	Increase	Roman Catholics 1831.	Roman Catholics 1861.	Decrease

many competent witnesses. He would, however, give a practical example now as to how the deficiency was made up. Three years ago he accompanied the Bishop of Tuam to Connemara, and they were present at a confirmation which was held in the town of Clifden, and embraced members from the parishes of Clifden and Ballinakill. There were 201 persons there, and from a list which he held in his hand, he found that out of the 201 persons 162 were converts from the Church of Rome (hear, hear.) During last year he was present at a similar confirmation held in the same town, and composed of candidates from the same parishes. Upon that occasion he asked the clergyman of the district to give him a list of the candidates who were confirmed upon the previous occasion, mentioning particularly what had become of each of these different persons. He found from this return that during three years no fewer than 88 out of 201 had left the district, or nearly one-half that number. There was a gap that emigration and persecution had made (hear, hear.) Now he would show what supplied the gap. Here is a list of those who were confirmed in the August of last year. In that year 190 persons were confirmed in the same district, and of these 139 were converts from the Church of Rome (hear, hear,) who went to fill up the gap that emigration and persecution had made. Therefore, he would repeat it as an inexorably logical conclusion that if the Church population had at the close of 30 years merely kept up to the standard of 1831, it would have been a proof—a demonstrative proof—of the vast success of missionary operations. But when they found that 3,000 have been added to the Church in the missionary districts of West Connaught, he thought they might go forward without fear, and go on with the missionary labours, of the success of which they had so satisfactory a proof (applause.)"



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Thus, if we wish to test the actual missionary labours of the Church, and omit the districts which are only geographically but not virtually included, *the Church's population has been nearly quadrupled!* In other words, it has risen 344 per cent., while in the same localities the Roman Catholic population has fallen 23 per cent.

It will be observed that there are only 25 Benefices or virtual parishes, but so many as 50 enumeration districts or conventional ones within the area under consideration. The population of workhouses and bridewells is added in: but these are not separate areas. We have thus a practical illustration of the difference between *Parish* and *Benefice*, and of the different modes in which the two enumerations of 1831 and 1834 on the one hand, and that of 1861 on the other, were taken. Several of these portions of benefices, outlying parts of parishes, and villages or "towns," are distinct communities; and the increase of Protestants, both past and prospective, at these remote points, is the reason why a large increase has taken place in the number of places of worship.

IV.—ENGLAND AND IRELAND—RESEMBLANCES AND CONTRASTS.

Members of the Established Church too frequently know little of the Church except in their own district. It is rare for them to understand its position in the whole country, and still more rare for them to know it on both sides of the Channel. The following comparison, therefore, will probably be useful to many readers:—

1. England is a manufacturing country, though not exclusively so, densely peopled. Ireland is in general an agricultural country, thinly peopled. England (of course comprising Wales) contains 20,223,746, and Ireland 5,798,967. England, therefore, is equal to three and a half Irelands, if we merely count heads. If modern logic were sound, England should have seven representatives in Parliament for Ireland's two, and should pay £7 in taxes for Ireland's £2, neither more nor less; whereas, the populations remaining as they are, the larger country might be only twice as important as the smaller, or might be ten times as important.

2. Allowing 33 per cent. to represent all those, Protestant and Roman Catholic, who are not connected with the Established Church in England, we have a present population of 6,673,837, or more than the gross population of all Ireland, who are dissenters and partial opponents.

3. In England the absolute or *gross* population is always reckoned as connected with any ecclesiastical district, parish, or diocese; but when speaking of Ireland, the same persons quote the members of the Established Church *only!* These are conventionally known as "Episcopalians"; but the term being at once provincial, vulgar, and false, (for Roman Catholics and Moravians are also Irish Episcopalians) it is unworthy the lips of a scholar.

4. Being the Established Church of the realm, that of Ireland is at least equally missionary with that of England; but both have fallen short

of completeness in their work, though from different causes. In reasoning on the subject of Church Rates in England, a dissenter invariably assumes that the clergy minister to those only who worship inside their churches; and though this is true from his point of view, or according to the light that is in him, it is utterly false in fact. When a member of the Established Church reasons in a similar way respecting Ireland, he does a grievous wrong to himself and to a good cause; and, what is of more importance, he does wrong to truth, and falsifies the facts of the case.

5. In England one fourth of the population, or *more than five millions*, "never darken the door of the house of God." They are the non-worshippers; and nearly seven millions more, as we have seen, are alienated. There are fourteen counties* of England whose Church feeling is not to be questioned, yet their non-worshipping population is greater than the whole number of Roman Catholics in Ireland. Besides, as 117,820 emigrated from Ireland in 1863, both the absolute and relative numbers are fast diminishing; and the force of this remark is daily increasing.

6. Not even in the face of these facts do we despair of England; for the large resources now at the command of the Ecclesiastical Commissioners will in due time effect the complete subdivision of overgrown parishes, and will make suitable provision for the officiating minister. The strongest apology for the existence of Dissent being thus removed, it must eventually die out in many places, especially as it can only exist where it is self-supporting. In Ireland there was £14,523 in the hands of the Commissioners in 1863 for Church purposes; and this fund is increasing. Her members are multiplying, while Roman Catholics are diminishing; she is alive to her high and holy duties, and anomalies are gradually disappearing. Then, why despair of the Church in Ireland? The fact is, that as soon as she begins to show herself strong and active, friends who are lavish in professions of kindness, call for manacles and fetters.

7. In both England and Ireland, where the numbers are small the areas of cures are large; and where the numbers are large the areas of cures are small. We may illustrate the remark by saying that in Protestant England there are 28 bishops of the Church, and 12 Roman Catholic bishops; while in Roman Catholic Ireland there are 12 bishops of the Church, and 28 Roman Catholic ones. Further, in the area embraced by the diocese of Tuam Killala and Achonry, and where Protestants are few in number, there are 97 Roman Catholic parishes and only 71 benefices of the Established Church. On the contrary, in the area embraced by Down and Connor and Dromore, where the majority of the people are Protestants, there are 164 benefices against 62 Roman Catholic parishes.

8. In England, Wales is alienated from the Church, and constitutes the "great difficulty." It contains a little more than a million of people, and, (including Monmouth,) they are spread over 13 counties. These contain 4 dioceses, with 950 benefices; giving a gross population of

* These are—Cheshire, Durham, Essex, Kent, Lancashire, Middlesex, Norfolk, Northumberland, Nottingham, Somerset, Stafford, Surrey, Warwick, York.

1354 to each benefice, viz., 433 Church people and 921 Dissenters. Now, Munster and Connaught are the Wales of Ireland; comprising 11 counties, 4 dioceses and two parts of others, and 505 benefices. This gives a gross population of 4,163 to each benefice, including 202 Church people and 29 Protestant Dissenters. Of course there are 3,932 Roman Catholics. The Welsh incumbent occupies a land where law and order are respected; where Protestantism, even in opposition, shows its peaceful and regular character; where the postman never brings him a letter with a skull and coffin pictured inside; and where the area of his cure averages eight and a half square miles. In Munster and Connaught, besides the privations of a remote region, and the incessant claims of a hostile and pauper population, his life is frequently in danger, and he has to do duty among his few sheep in the wilderness over an average area of 31 square miles!*

9. In Ireland the difficulties arise in a great degree from extent of area; so that even in Protestant districts, the population being scattered, benefices are very large. In England, until the close of last century, population being sparse, there were several very large parishes, especially in the north. Lancaster, Whalley, Prestwich, Winwick, and Prestbury may be mentioned as examples. Yet the difficulties in England arise from a sudden and immense rise in the population; and from want of knowledge, want of means, and want of legal authority to meet it promptly.

10. The English policy, as avowed towards New Zealand, is now to dot over the whole country with clusters of English settlers; so that a practical garrison of loyal subjects will maintain order at their own risk, and save a colony without cost to the mother country. In this way the Saxons settled among the ancient Britons, and again the Normans among the Saxons. Nearly the same thing was done in Ireland, where, on the east side was the English pale, and "conformable Protestants" were "planted" especially in the north. But if loyalty be discouraged at present, rebellion only wants the word to develope itself into large proportions; and who knows whether liberal Dissenters might not be found in opposition as in 1798? Let Protestantism only be beaten down, and England erects by her side another Poland, to harrass her soldiers, exhaust her treasury, and defy her laws.

11. As there are Protestant parishes in Ireland, in spite of the dead weight of pauper and labouring population which hangs on their flanks and seeks to be absorbed, so there are Roman Catholic parishes and Ecclesiastical districts in England, especially at such points as Liverpool, London, Preston, and Wigan. My own is one of several in this town. And not only are those districts the special homes of idleness, poverty, and crime, but even the single streets, inhabited by Roman Catholics, are

* In the seven dioceses of New Holland there is an average area of 456 square miles to each clergyman, and a gross population of 354, of whom probably 236 are Church people. In the four dioceses of British India there is an average area of 503 square miles, and a gross population of more than 250,000; very few of these, however, are Christians. Ireland in some respects resembles Australia, and in some India.

noted for an unusual proportion of crime and immorality.* Our wish is that, in their native land, they shall be elevated as nearly as possible to the Protestant level of intelligence, industry, morality, and order; the wish of others appears to be that the Protestant population there may be dragged down to the Roman Catholic level.

12. The principle of Unions in Ireland appears repulsive to the English mind: and Canon Wordsworth speaks of them as "godless combinations, comprising large tracts of country to be superintended by a single pastor, to whom they often supply but a very slender pittance. The churches in the several parishes thus conglomerated, can not all be served by one minister, and, therefore, some are allowed to fall silently into decay. In many cases the parishioners are thus deterred and debarred from coming to Church, * * and Christ's flock, for which He shed His blood, is scattered abroad like sheep without a shepherd." Everything that is here stated is literally true; and yet the system is not without its advantages. In the *Clergy List* for this country we see numerous instances of parishes bracketed together—frequently Unions; and in mighty England's great heart—the city portion of London—there are more proportionally than are to be found anywhere else. Within the last two or three years a further series of Unions has been agreed upon by Act of Parliaiament, of course with the view of dividing and relieving overgrown parishes elsewhere.

13. It is true that there are many ruinous churches in Ireland, from the cause assigned; but the people seem to like such things rather than otherwise. In a large number of instances, the re-building of a church takes place at a new site; so that the church is in one place, and the church-yard and ruins at another.† To an English mind this is a painful sight;—yet I find in the *Clergy List* notices of 62 English churches in ruins, not to speak of others whose remains have disappeared; for example, nine or ten in Dunwich, Suffolk, which were first deserted by the people, and then carried away piecemeal by the sea.

14. It is said that the Irish church contains many sinecures, and with the exception of the word "many" this is true. But, there are not many parishes in which the faithful performance of the duties would be a light matter, considering the wide area over which the few Protestants are spread. It is true that 199 of the civil parishes are returned as having no members of the Established Church; but most if not all of these are now united with others in benefices where there are many. In 1834 there were 204 civil parishes with no Church people, and yet there were only 41 benefices of that kind. Of the present number of sinecure benefices, if any, the Census contains no record. If there be so many as 20, or even 10, we are ready to admit that there 20 or 10 too many. But, let us look to

* See the writer's *Moral and Social Map of the Borough of Liverpool*, showing the ecclesiastical districts, and the streets of crime and prostitution, 1858.

† The beautiful and rural parish of Ballinderry, on the east bank of Lough Neagh, contains four churches, or their ruins. The first, originally on an island of Lough Beg, existed before the Reformation; in the second, Jeremy Taylor preached occasionally; the third was erected about 1660, and deserted in the present generation; the fourth is modern. This parish is not a union, and it is not extensive, yet it contains three parochial burying places.

England. In 1835 there were 70* sinecure Rectories, viz., 32 in the gift of the Crown, jointly worth £8,894 a year; 33 in colleges and private persons, worth £9,075; and 5 worth £1,404, from which no return was made.—Total value £19,373. There are 12,600 benefices in England,† of which about 1 in 180 is a sinecure; there are 1,493 benefices in Ireland, so that, in the same proportion, we should expect to find 8. In the peculiar circumstances of the country double that number would not be surprising; or 1 in 90.‡

15. Again, it is urged that the populations in Ireland are small, and though the statement is true in only one sense, let us suppose it to be absolutely true. One principle of an Established Church is that no community shall live without God, but that a priest at the altar shall be maintained in all time. The Census of 1834 is the last which gives us the Church numbers in Irish benefices; and without reckoning a few years of difference, let us compare, from the Census of 1851, the populations of English benefices:—

	Benefices.	
	Ireland.	England.
With a population under the number 20.....	99	30
20 and under 50.....	124	109
50 ,, 100.....	161	362
100 ,, 200.....	224	1059
200 ,, 300.....	286	909
	194	2,469

16. Now we do not attempt to deny or conceal any fact respecting Ireland; but let us see the full bearing of the reasoning employed. (1.) If all the small benefices, say with only 300, are to be swept away, we must be prepared *absolutely* for the abolition of nearly thirteen times as many in England as in Ireland; or *relatively*, for the destruction of 13 per cent. in Ireland and 20 per cent. in England and Wales. (2.) But this is not all; the disgracefully unfair principle has been adopted in this Table, for the purpose of exposing it, of reckoning only "Episcopalians" in Ireland, but the gross population in England. That is to say, there are 194 in Ireland which have 300 *Churchmen* and under; there are 2,469 in England which have 300 and under, of population of all creeds. Let us weigh them impartially in the same balance. If the gross population be taken as the standard in Ireland, not a single benefice appears in this Table; if the Church worshippers merely be reckoned in England,

* The situation of the principal of them was as follows: York 3, Lincoln 13, Norwich 17, Essex 5, Lichfield 3, Peterborough 3, Ely 1, Gloucester 2, Exeter 3, Chichester 1, Canterbury 2, Rochester 1, Salisbury 3, Winchester 2, Worcester 2, Llandaff 2.—Total 63, at an average of £257, worth £16,191.

† The muster roll of the clergy contains in all about 22,000. Of these the Earl of Abergavenny and others, "unattached," amount to about 3,000; engaged in tuition and as chaplains abroad, 2,000; beneficed clergy, 12,600; curates, 4,400.

‡ For the following information I am indebted to the kindness of an Irish Prelate. "Of the 41 sinecure benefices alluded to, 20 have been suspended by the Ecclesiastical Commissioners; 3 more are to be at next vacancy; some have been united to benefices with Protestants; and in some there are congregations, viz., Brosna 82, diocese of Ardfert; Birchendown (?) 20, diocese of Cashel; leaving only 3 or 4 at most as sinecures."

at least 4000 rural benefices appear in it, or nearly three times as many as the Irish Church contains altogether!

17. It is further alleged that the Irish Church is a costly machine, but this at least is far from the fact. The whole income of the clergy, £400,000,* is little more than church-rates amounted to in England ten years ago, and there are no church-rates in Ireland. Or, if we compute the cost of religion per head to the population, it stands thus: Ireland, reckoning the gross population, 1s. 5d.; England 7s. 4d.; Ireland, reckoning the members of the Established Church only, 11s. 1d.; England, reckoning the Church-going community only, 17s. 5d. It might be supposed that, with a large supply of members, the English Church could be worked much more economically than the Irish one; the contrary, however, seems to be the case.

18. All this may be met by the vulgar reply, that "two blacks do not make a white," or that what is wrong in Ireland cannot be defended by showing a similar wrong in England. The principle is good,—the question is as to its application. Logicians tell us that an argument which admits of being retorted is good for nothing, and we retort this one. What is good in England, and flourishes with the tacit approval of twenty millions of intelligent and respectable people, cannot be very bad in Ireland.—But, seriously, there are errors to be found on both sides of the channel; and Parliamentary oculists would be better employed in extracting the beams from their own eyes, than in crossing to Ireland to look for motes, and in asserting that they have found some, where such never had an existence.

HAP. V.—IRISH-SPEAKING POPULATION.

In the early part of the present century, the Irish language was spoken more or less in every county; and those who are only forty years old, can recollect how prevalent it was at the markets and fairs of their early days. A Roman Catholic gentleman estimates that at the beginning of the century there were not many more than a million of people in Ireland, who did not speak Irish more or less. Sometimes it was used from policy, as in bargaining; sometimes from necessity, the speaker knowing little else. This state of things existed, almost without a break, literally "from the Cove of Cork to the Giant's Causeway." Of late years, a marked change is noticeable; as the practical use of the language has sunk to a lower grade of the population, while its cultivation has been undertaken warmly by the most intellectual men of the kingdom. Its philological and ethnological value is thus acknowleged, while the continued use of it as a living tongue is regarded as an impediment to civilization.

In all Ireland there are 163,279 who speak Irish exclusively, and 942,061 who speak both Irish and English. This latter number is

* Actually £394,374 nett; average value of benefice £261 3s. 6d.

probably exaggerated.* In 1850, an examination of a portion of Liverpool was made under my own direction. This is inhabited chiefly by Irish, and included 23,690 inhabitants. Of 2,722 Roman Catholic families, 1,356 returned themselves as possessing members able to speak Irish. Yet there was not one who spoke Irish merely; and the attainments of many others extended to only a few words or sentences.

The Irish speakers of both classes are, with few exceptions, Roman Catholics, and we shall not greatly err in supposing them all so. It appears, therefore, that of every 100 Roman Catholics, 75.5 speak English only, 20.9 English and Irish, and 3.6 Irish only.

If we compare the sexes, we find that for every 100 males who speak Irish only, there are 131 females; and for every 100 males who speak both languages, there are only 97 females. These facts are explained in part by the preponderance of females, and in part by the greater intercourse which men are obliged to maintain with the external world.

Throughout the Tables, the rural and civic districts are kept distinct; and it appears that more than 98 per cent of those who speak Irish only are in the former, and less than 2 per cent. in the latter. A very natural inference is therefore confirmed, viz., that the Irish-speaking population is raised in remote parts of the country, but occasionally finds its way to the towns by the varying contingencies of life.

If we compare the provinces, we find that Connaught, with its limited population, contains the largest number of those who speak Irish only; and that Munster, with its larger population, is next in order. If we except the county of Donegal, there are only about 1,000 in all Ulster; and in Leinster, there are not 250 altogether. These are found principally in Kilkenny and Longford, which lie adjacent to the more Irish districts; and there are not a dozen in all the other ten counties, including the metropolis. In the largest and most populous of all the 44 County Districts, the county of Down, embracing a large mountainous area, and containing more than 97,000 Roman Catholics, there are only *four* who speak Irish exclusively, and these probably strangers.

If we examine the country in counties, we find more than 40,000 in Galway, 32,000 and upwards in Mayo, nearly 25,000 in Kerry, and 22,000 in Donegal. Thus it appears that about three-fourths of all the purely Irish speakers in the country are found in those four counties which are washed by the Atlantic.—Cork and Waterford constitute a second class of counties, the former containing 16,000, and the latter nearly 10,000; and this fact is shown on the accompanying map by a different kind of shading.—In Clare, Sligo, and Limerick, the average is a little more than 4,000.—In Tipperary, Monaghan, and Roscommon, it is little more than 500. It will be obvious that the lines of distinction are very marked, as the descent from the highest to the lowest of these numbers is by wide intervals, not by a gentle and gradual decline.

A curious series of facts is brought to light, on examining the ages of those who speak Irish only. Half of them are above 40 years, and three-

* Many say that they cannot speak English because they are not familiar with it; for, though some speak the one imperfectly and some the other, the persons replying to the enquiries would be more likely to boast of their acquaintance with the national tongue, or with that which is less extensively known.

fourths above 30; in other words, the language is much more in use among the older portion of the population than among the younger. If we take the age of 21¼, we find about half of the gross population above it, and half below it; so that if the Irish language were not declining, we should find 50 per cent. of the speakers below 21¼, or making allowance for infants, below 24. Yet we find that up to the limit of 25 years there are only 63,833, and beyond that limit 99,442; so that there is a difference between the junior and senior sections of the population of 35,609, or 22 per cent. of the whole. It is obvious, therefore, that the Irish language is not maintaining its hold on the population; and if it were only to diminish at the same rate, a few generations would suffice for its extinction. But the agencies which are at work—such as schools, emigration, a greater fusion of races, and increased intercourse by road and rail—tend to hasten the result; and it is not improbable that, long before the close of the present century, the Irish language may exist merely in name, like its sister, the Manx; and soon after, only traditionally, like its remote cousin, the Cornish.

The attention of the reader is directed to the accompanying map. He is also requested to compare the counties showing the highest per-centage of Roman Catholics with the Irish-speaking counties.

Chap. VI.—OCCUPATIONS OF THE PEOPLE.

1.—INTRODUCTION.

The occupations of the people constitute a most valuable means for ascertaining other facts of interest. By them we can distinguish the moral from the vicious, the industrious from the idle, and those who possess knowledge, experience, and reflection, from those who employ mere human strength. The rare and valuable classes of employment are separated from those which are so common that their members can hardly find a subsistence. In comparing the industry, morals, intelligence, social standing, and orderly habits of various classes of the community, the occupations always guide us to some extent, and occasionally to a very large extent. It has therefore been thought desirable, not only to state a few of the leading facts, but to show how these tend to illustrate some of the points brought out in other sections.

It is said that a Republican elector once exclaimed, in a condition of excitement, "Is not one man as good as another?" and that an Irish bystander exclaimed, "Aye, to be sure he is, an' far betther." While intending to sympathise in the sentiment, he very naturally, but quite unconsciously, denied the proposition respecting human equality. We are not equally tall, equally strong, or equally intelligent; and so in the arrangements of society we cannot all occupy places of the same degree of importance. Some classes of the community are its feet, others its hands, its head, eyes, tongue, &c.; and we might as well expect that all men will at some period be of the same age, as that all should be of equal importance in society. If the differences caused by occupations be

IRELAND,

SHOWING THE LOCALITY & PREVALENCE OF THE IRISH SPEAKING POPULATION.

Of more than 20,000	Speaking Irish only	Donegal, Mayo, Galway, Kerry.
" 10,000	"	Cork, Waterford.
" 1,000	"	Sligo, Clare, Limerick.
" 300	"	Tipperary, Roscommon, Monaghan.

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overlooked, it is impossible to arrive at any close approximation to truth. The Lord-Lieutenant is added up in the same column of figures with a rag-and-bone dealer; the judges of the land with the thugs who hire themselves out to shed innocent blood; the magistrates with drunkards and thieves; and ministers of the gospel with prostitutes and brothel-keepers.

Among the mere mechanical occupations, there are some which are more dignified than others. Thus the mason differs from the sweep, the coachmaker from the wigmaker, the carpenter from the goldsmith. And professional men, from their education, from the higher class of duties which they perform, and the more important interests with which they are entrusted and associated, naturally take precedence of numerous other classes. It has been remarked, that "the importance of the three great professions, with their allied and subordinate members, cannot be overrated; yet in point of mere numbers they would be outvoted by the tailors of the kingdom."*

In Ireland, the three learned professions would be outvoted twice over by the tailors; and they are exceeded in numbers by either the coach and carmen, or the office clerks, or the professional beggars. The publicans and pawnbrokers—"those classes who live, one by the vices of the people, and the other by their misfortunes"—are more numerous than the clergy and ministers of religion of all the various creeds; and the fowl-and-egg dealers would outvote all the barristers, attorneys, solicitors, and proctors in the country.

But in Ireland the curious fact is, that separate classes of occupations are pursued respectively by the great religious sections of the community. Thus we see that the people are not equally distributed, or equally important, but that ethnology and creed on the one hand illustrate and are illustrated by occupation and social grade on the other.

I am not aware that the following line of investigation has ever been followed before; and indeed few will venture upon it now. In the Tables, the males and females are kept distinct; and after consolidating these, it was necessary to calculate the per-centages of a large number, of which these are only a part; so that even this one chapter has not been written till more than a thousand arithmetical operations were performed, and subjected to the necessary checks for ensuring accuracy.

The roll of persons engaged in specific occupations does not include all the population, but it comprises more than heads of families; the relative proportions of Protestants and Roman Catholics, however, are not sensibly different from those which are shown in the gross population.

The following preliminary statement may illustrate the character of inquiries of this kind, and may also serve to show their importance. If we select five of the more menial and unskilled occupations, (viz., farm-labourers and servants, herds and drovers, seamstresses, domestic servants, and labourers generally,) we find that they embrace 51 per cent. of all the Roman Catholics employed in any way whatever; and of course the other 49 per cent. are spread over many hundreds of occupations. It may be said that these five occupations embrace a large number of

* Census Report for England, 1851, p. 87.

the people, in any country, and under any circumstances; and this is true. But it so happens, that only 21 per cent. of Protestants are engaged in these five employments, while 79 per cent. are spread over all the other occupations. The inference is irresistible, therefore, that in Ireland they are vocations which are specially Roman Catholic or Celtic.

II.—DETAILED EXAMINATION.

The occupations are arranged under 13 general heads, three of which are again broken up into sub-classes. Under these general heads or sub-classes so many as 789 distinct occupations are enrolled, and it is curious to see throughout, how the work of a man's hand coincides in a remarkable degree with his religious profession. As we examined the religious professions of a province, (1) in counties, (2) in baronies, and (3) in enumeration districts, so we may here examine the occupations of the whole island, 1, in the most general classes, 2, in sub-classes, and 3, in minute detail. The per-centage of Roman Catholics following any particular trade or business has been calculated; and the residuary number shows, therefore, the per-centage of Protestants of all kinds following it. The first division stands thus:—

1.—*General Classes.*

Roman Catholic Occupations.	Per-centage of Roman Catholics.
Contributing to Amusement	80
Producing Food of various kinds	82
„ Lodging, Furniture, Machinery	83
Unclassed occupations	84

Protestant Occupations.	Per-centage of Roman Catholics.
Ministering to Banking and Agency	40
„ Justice and Govt.	46
„ Science and Art	47
„ Health	50
„ Charity and Benevolence	52
„ Literature and Education	56
„ Religion	59
„ Clothing	64
„ Conveyance and trav.	73

It thus appears that the Roman Catholics exceed their relative numbers in four of the classes, and fall short of them in nine. These four, which we may call, for the sake of distinction, the Roman Catholic occupat ons, bear reference merely to the physical wants of human life and to amusement; while all the other occupations which tend to make life valuable are monopolized by Protestants. It should be borne in mind that the Roman Catholic per-centage for the whole island is 77, and that of Protestants 23; so that whenever a greater number of either class appears in connection with any trade, it is unusually popular with that class; or when a less number, it is the reverse. For example, the class producing food consists of 82 Roman Catholics in every 100, and 18 Protestants, (the latter number being deducible from the former, is not given,) instead of 77 Roman Catholics and 23 Protestants, the numbers which, *à priori*, we should expect to find.

The most popular Roman Catholic class, or that in which they attain the highest per-centage, is of a miscellaneous character. But its nature may be inferred from an enumeration of ten occupations, five of which have the greatest number, and five the least number of representatives. *Greatest*—labourers, miscellaneous dealers, shopkeepers and assistants unspecified, pensioners, beggars. *Least*—vitriol rectifiers, knights, plate maker, gun-cartridge maker, Russia merchant.

It is no wonder that Ireland is the chosen home of wit and humour, when the market for amusement is so large, and produces such an appreciable effect upon the character of the population. If we add together the pipers, fiddlers, play actors, and ballad singers, we have a number absolutely larger than is found in the whole section of "Science and Art." The Irish are an imaginative people, it is true, but imagination with them moves in a particular direction.

2.—*Comparison including the Sub-Classes.*

Three of the General Classes are sub-divided as follows:—

I. Ministering to Food, (1, vegetable food; 2, animal food; 3, drinks; 4, miscellaneous food.)

II. Ministering to Clothing, (1, wool clothing; 2, cotton do.; 3, flax; 4, skin; 5, silk; 6, straw; 7, miscellaneous.)

III. Ministering to Lodging, Furniture, and Machinery, (1, architecture; 2, furniture; 3, machinery.)

If we combine these sub-classes with the ten general classes which are not sub-divided, we have a new arrangement under 24 heads.

The following are the particulars—

Roman Catholic Occupations.	Per-centage of R. C.	Protestant Occupations.	Per-centage of R. C.
		Banking and Agency	40
		Flax Clothing	43
		Justice and Government	46
*Skin Clothing**	77	Science and Art	47
Architecture	78	Health	50
Amusement	80	Charity and Benevolence	52
Drinks	81	*Cotton Clothing*	53
Vegetable Food	82	Literature and Education	56
Unclassed Employments	84	Religion	59
Furniture	84	*Straw Clothing*	66
Wool Clothing	88	*Silk Clothing*	66
Animal Food	91	*Miscellaneous Clothing*	67
		Conveyance and Travelling	73
		Miscellaneous Food	73
		Machinery	76

*Those printed in italics are Sub-Classes.

The following inferences are obvious:—

1. The Roman Catholic occupations, nine in number, are those in which a large number of persons are employed; the Protestant ones, fifteen in number, embrace a more limited number of persons.

2. The general class, "Banking and Agency," stands at the top as before, showing that property is to a large extent in the hands of Protestants.

3. The most Protestant manufacture, or that in which the smallest per-centage of Roman Catholics is engaged, is that of Flax Clothing; and this is explained by its geographical position in Ulster. Of every 100 persons 57 are Protestants and 43 Roman Catholics.

4. The Cotton manufacture is also chiefly seated in Ulster, but the distinction of creed, though still very noticeable, is less marked. Instead of 77 Roman Catholics and 23 Protestants, (the proportions for Ireland,) we find 53 Roman Catholics and 47 Protestants, which are an approximation to the relative proportions for the province.

5. In Literature and Education there are only 56 per cent of Roman Catholics employed; and, as this occupation is not localized, the figures must be contrasted with 77, the relative number of Roman Catholics in the island.

6. The remaining four classes on that side are also Protestant occupations. Although the per-centage of Roman Catholics is larger, it is still below the the standard number, 77.

7. The religious and moral agents of the Protestant faiths, and of course supported by Protestants, in like manner exceed the expected proportions.

8 The more closely we scrutinise, the more clearly we discern that the occupations of the Roman Catholics are of a lowly character. The producers of animal food and wool clothing exceed in the per-centages even the highest of the general classes.

9. The promotion of Health, which tends to prolong human existence, the exercise of Charity and Benevolence, which tends to sweeten it, the cultivation of Science and Art, which elevate the intellect and refine the taste, and the promotion of Literature and Education,—all these are Protestant occupations.

10. It has been well said that Justice and Government constitute one of the most elevated exercises of the human faculties; for the daily happiness of millions depends on their correct application. These we find near the top, among the Protestant occupations.

3.—*Occupations in Detail.*

It would have been at once extremely difficult and practically useless to have examined the per-centage of Roman Catholics in each of the 789 occupations; for in some instances there is nothing to arrest our attention, and in many occupations there is nothing characteristic, so that a difference of per-centage might be the result of an accident. I have, therefore, selected about 200 occupations, from all the 13 general classes, (and from all the 24, including the sub-classes); and they are so varied in character as to be extremely illustrative and suggestive.

[A.—Roman Catholic Occupations.]

There are a few employments in which the Roman Catholic members reach 100 per cent,—that is to say, not one of them is followed by any

Protestant. These are—forced-meat and sausage makers, trotter-cleaners, fowl-skewer makers, cordial dealers, leather-breeches makers, brogue makers, flock makers, carriage brokers, pipers.

The following are almost exclusively Roman Catholic occupations:—

Feather dealers, 99 per cent. Roman Catholics. Pig jobbers, tobacco-pipe makers, 98 per cent. Fiddlers, 97 per cent. Turf and bog-wood dealers, snuff makers, fish mongers, and shell-fish collectors, 95 per cent. Beggars, chimney-sweeps, woollen spinners, dealers in old clothes, blacking makers, herds and drovers, cattle dealers, 94 per cent. Water carriers, fowl-and-egg dealers, dairy keepers and milkmen, miscellaneous clothing dealers, 93 per cent. Picture dealers, 92 per cent.

To this point, the per-centage of Roman Catholics employed is greater than in the highest sub-classes; in other words, the foregoing are the most exclusively Roman Catholic employments with which we are acquainted.

The following are in continuation:—

Cattle dealers, woollen dealers, masons, 91 per cent. Tobacconists and tobacco twisters, huxters and provision dealers, coach and car-owners, masons' labourers, pedlars, stone-cutters, miscellaneous provision dealers, 90 per cent. Farm labourers, fishermen, vendors of soft goods, coopers, brothel-keepers, labourers, 89 per cent. [*Producers of Wool Clothing.**] Crate and basket makers, miners, slaters, charwomen, 88 per cent. Butchers, thatchers, French-polishers, midwives, 87 per cent. Waiters and pot-men, prostitutes, lime-burners, coach and carmen, 86 per cent. Domestic servants, dog-fanciers, billiard-markers, 85 per cent.

To this point, the occupations are all more Roman Catholic in their character than the highest of the thirteen general classes, which stands at 84. In other words, the most Roman Catholic of the thirteen general classes, has 16 Protestants per cent.; but the detailed classes enumerated thus far, have only 15, 14, 13, &c., Protestants per cent. employed, down to 0

Tailors and clothiers, knitters, pump-sinkers, pump makers, railway servants, grooms and stable-boys, 84 per cent. [CONTRIBUTORS TO LODGING FURNITURE AND MACHINERY] vintners and publicans, bakers, cloth-cap makers, blacksmiths, road contractors and makers, 83 per cent. [*Producers of Vegetable Food*, AND FOOD GENERALLY] musicians generally, butter dealers and factors, divinity students, quarry-men, 82 per cent. [*Producers of Drinks and Condiments*,] flax spinners, tanners and curriers, boot-binders and closers, nurse tenders, dealers generally, 81 per cent. [PRODUCERS OF AMUSEMENT,] messengers generally, tin workers, 80 per cent. Seamstresses, 79 per cent. Nailers, 78 per cent. [*Producers of Skin Clothing*,] bricklayers, carriers and carters, rope and twine manufacturers, 77 per cent.

* Hereafter, the Sub-Classes are printed in *italics*, and the General Classes in SMALL CAPITALS.

[B.—PROTESTANT OCCUPATIONS.]

The following occupations are on the Protestant side of the line; that is to say, they are followed by fewer than 77 per cent. of Roman Catholics, and by more than 23 per cent. Protestants. I proceed towards the most exclusively Protestant occupations; but for the sake of simplicity, the Roman Catholic per-centages are still retained. Of course they diminish down to 0.

Farmers, board and lodging-house keepers, boot and shoe makers, 76 per cent. Salt manufacturers, carpenters, 75 per cent. Coach and car makers, 74 per cent. [ENGAGED IN CONVEYANCE AND TRAVELLING, *Producers of Food, Miscellaneous,*] silk weavers, 73 per cent. Stewards generally, dressmakers, shopkeepers' assistants and tradesmen, 72 per cent. Gatekeepers, letter carriers, 70 per cent. Saddle and harness makers, process servers, 69 per cent. Whitesmiths, constabulary and metropolitan police, 68 per cent. [*Producers of Miscellaneous Clothing,*] pensioners, painters glaziers and decorators, 67 per cent. [*Producers of Silk Clothing, and Straw Clothing.*] leather dealers, tanners, sculptors, householders, 68 per cent. Bookbinders, woollen manufacturers, pawnbrokers and assistants, 65 per cent.

[PRODUCERS OF CLOTHING,] shirt cutters and makers, collectors of rates, 64 per cent. Teachers generally, 63 per cent. Sewed muslin workers and tambourers, 61 per cent. Milliners, coach platers, 60 per cent. [PROMOTERS OF RELIGION,] parish clerks and sacristans, factory workers, 59 per cent. Schoolmasters, flaxdressers, grocers and apprentices, 58 per cent. Cabinet-makers, 57 per cent. [PROMOTERS OF LITERATURE AND EDUCATION,] militia men, writing clerks, iron founders and moulders, drapers generally, 56 per cent. Ballad singers, hotel tavern and inn keepers, 54 per cent. [*Producers of Cotton Clothing,*] engineers, stokers, and firemen, 53 per cent. [MINISTERING TO CHARITY AND BENEVOLENCE,] 52 per cent.; embroiderers, excise officers, rent collectors, postmasters and postmistresses, 51 per cent.

It is obvious that as the entire community contains only 23 per cent. of Protestants, they exist in *twice* their relative numbers in any trade or occupation where they amount to 46 per cent., and Roman Catholics to only 54. We have already found that limit. In like manner, they exist in three times their relative proportions in any trade or occupation where they amount to 69 per cent., and Roman Catholics to only 31. The classes contained in the next paragraph, therefore, contain from two to three times as many Protestants as we should expect *à priori.*

[CONTRIBUTING TO HEALTH,] apothecaries and their assistants, 50 per cent.; prison officers, 49; sailors, 48; mill workers, [PROMOTERS OF SCIENCE AND ART,] 47. [PROMOTING JUSTICE AND GOVERNMENT,] poor-law clerks, coast guards, 46; upholsterers, newspaper people, weavers generally, 45; teachers of music, 44. [*Producers of Flax clothing,*] gun smiths, portrait and miniature painters, artists generally, 43 per cent.; landed proprietors, 42; watch and clock

THE SOCIAL PYRAMID.

LORD LIEUTENANT.

PROTESTANT PER CENTAGES ON THIS SIDE.

ROMAN CATHOLIC PER CENTAGES ON THIS SIDE.

100 — 0

Scripture Readers, Needle-makers, Artists in Pearl, Thimble-makers, Plaster-of-Paris Manufacturers, Linen Thread Manufacturers, Damask Designers.

90 — 10

Nobles, Baronets, Knights, Sextons, Barons, Sailors, R.N., Half-pay Officers, Cotton Weavers, Militia Officers, Army Surgeons, Flax Yarn Manufacturers, Calico Printers, Tabinet Makers.

80 — 20

Land Agents, Teachers of Irish, Linen Manufacturers, Bankers and Managers, Insurance Agents, Photographers, Officers in the Army, Magistrates, Governesses, Linen Drapers, Druggists, Ladies and Gentlemen, Factory Overseers, Surgeons, Authors, Stockholders, Barristers, Accountants, Civil Engineers.

70 — 30

House Agents, Judges, Annuitants, Iron Bedstead Makers, Die Sinkers, Physicians, Medical Students, Linen and Damask Weavers, Matrons of Institutions, Attorneys and Solicitors, Agents, Saddlers, Cloth Lappers, Artists in Gold, &c., Engravers, Government Officers generally, Merchants, Electro Platers.

60 — 40

Watch and Clock Makers, Landed Proprietors, Portrait Painters, Artists, Gunsmiths, Music Teachers, Weavers, Newspaper People, Upholsterers, Poor-law Clerks, Coast Guards, Mill Workers, Sailors, Prison Officers, Apothecaries and Assistants.

50 — 50

Embroiderers, Excise Officers, Rent Collectors, Postmasters, Engineers Stokers Firemen, Ballad-singers, Hotel and Inn Keepers, Militiamen, Clerks, Ironfounders, Drapers, Cabinet-makers, Schoolmasters, Flax-dressers, Grocers, Parish Clerks, Factory Workers.

40 — 60

Milliners, Coach Platers, Sewed Muslin Workers, Teachers, Shirt-makers, Collectors of Rates, Bookbinders, Woollen Manufacturers Pawnbrokers, Leather Dealers, Turners, Sculptors, Householders, Pensioners, Painters Glaziers and Decorators, Whitesmiths, Constabulary and Metropolitan Police, Saddlers and Harness Makers, Process-servers.

30 — 70

Gate-keepers, Letter-carriers, Stewards, Dressmakers, Shopkeepers and Assistants, Silk Weavers, Coach and Car Makers, Salt Manufacturers, Carpenters, Farmers, Boarding and Lodging House Keepers, Boot and Shoe Makers.

23 — 77 — Roman Catholics below this.

Bricklayers, Rope and Twine Manufacturers, Carriers and Carters, Nailers, Seamstresses.

20 — 80

Flax Spinners, Tanners and Currlers, Bootbinders, Nurse-tenders, Dealers generally, Tin-workers, Messengers, Musicians, Butter Dealers, Divinity Students, Quarrymen, Publicans, Bakers, Cloth Cap Makers, Blacksmiths, Road Makers, Tailors, Knitters, Pump Sinkers and Makers, Railway Servants, Stablemen, Domestic Servants, Dog-fanciers, Billiard-markers, Prostitutes, Waiters, Lime-burners, Coach and Carmen, Butchers, French Polishers, Midwives, Thatchers, Basket-makers, Miners, Slaters, Charwomen, Farm Labourers, Fishermen, Vendors of Soft Goods, Coopers, Brothel-keepers, Labourers generally.

90

Tobacconists, Huxters and Provision Dealers, Coach and Carowners, Masons' Labourers, Pedlars, Stone-cutters, Miscellaneous Provision Dealers, Cattle Dealers, Woollen Weavers, Masons, Picture Dealers, Water-carriers, Fowl and Egg Dealers, Dairy-keepers and Milkmen, Miscellaneous Clothing Dealers, Herds and Drovers, Beggars, Chimney-sweeps, Woollen Spinners, Dealers in Old Clothes, Blacking-makers, Cattle Dealers, Turf and Bog-wood Dealers, Snuff-makers, Fishmongers, Shell-fish Collectors, Fiddlers, Pig Jobbers, Tobacco-pipe Makers, Feather Dealers.

Flock-makers, Carriage Brokers, Pipers, Sausage-makers, Trotter-cleaners, Fowl-skewer Makers, Cordial Dealers, Leather Breeches Makers, Brogue-makers.

100

makers, 41; [BANKERS AND AGENTS,] 40; government officers generally, merchants, electro-platers, 39; saddlers, cloth lappers, artists in gold silver and jewels, engravers, 38. Agents generally, attorneys and solicitors, matrons of institutions, 36 per cent; linen and damask weavers, medical students, 35; physicians, 34. Die sinkers, annuitants, iron bedstead makers, judges, 33 per cent.; House agents, 32 per cent.

The following occupations are still more thoroughly Protestant, standing in this respect far above either the highest general class, or the highest sub-class. The employments enumerated in the next paragraph, contain from three to four times as many Protestants per cent. as we should expect to find.

Factory overseers, surgeons, civil engineers, 29 per cent; accountants, barristers, stock holders, authors, 28; ladies and gentlemen, 27; linen drapers, druggists, 26; governesses, 25; officers in the army, magistrates, 24; photographers, 23; insurance agents, 22; bankers and managers, 21; land agents, teachers of Irish, linen manufacturers, 20; muslin and calico printers, 19; flax yarn manufacturers, tabinet and poplin manufacturers, army surgeons, 17; officers in the militia, 16; cotton and muslin weavers, 14; sailors, R. N., 12; officers retired and on half-pay, 13; sextons and pew openers, peers and barons, (male and female,) 12; nobles, baronets, and knights, 10½.

The following occupations are exclusively Protestant, with one exception; and that is nearly so:—

Damask designers, 7 per cent. Linen thread manufacturers, needle makers, thimble makers, artists in pearl, plaster-of-paris manufacturers, Scripture readers, THE LORD-LIEUTENANT, 0 per cent.

III.—SUPPLEMENTARY REMARKS.

A few remarks, chiefly of a suggestive character, may be made as supplementary to the foregoing statements.

In the departments of skilled labour, it is curious to see how the lower kinds of it only are found in the Roman Catholic division. Some of the trades are such as require no apprenticeship, but which may be, and indeed are, taken up by smart labouring men from mere observation. Others require a certain amount of training, yet occupy a low grade. These include brogue-makers, leather breeches makers, basket-makers, blacking-makers, masons and bricklayers, stone-cutters, miners and quarrymen, coopers, rope-makers, thatchers, slaters, butchers, bakers, tanners, tinkers. On the other hand, the trades requiring a high order of intelligence, or a more careful process of training, lie on the Protestant side. These include carpenters, whitesmiths, painters, glaziers, turners, bookbinders, cabinet-makers, upholsterers, electro-platers, saddlers, engravers, die-sinkers, linen and damask weavers. On the Protestant side lie coach and car *makers*, and low on the Roman Catholic side coach and car *drivers*.

The same facts exist in the case of females. For example, seamstresses or needlewomen lie among the Roman Catholic per centages, the name being often assumed by women without any apparent occupation. But on the Protestant side we find dressmakers, milliners, sewed muslin workers and tambourers, embroiderers, governesses. Now history tells us of the deep injury which was inflicted on Spain when the Saracens, who excelled in learning and the fine arts, were driven out by the more barbarous Christian population. On the other hand, we look back with pleasure to the settlement of the French immigrants at Lisburn, Portarlington, and other points; because they founded new branches of industry, which still flourish, and raised the standard of education, which has never been lowered. So, the most superficial observer cannot ignore, and the most loquacious sciolist dares not deny, that the Protestant population of Ireland have secured a high place in the country by their successful cultivation of the useful arts.

If we look to the intellectual occupations which are performed by large numbers, we find teachers generally, besides schoolmasters, authors, and governesses (already noticed) on the Protestant side. And strange to say, four-fifths of the teachers of Irish are Protestants, while probably more than ninety-nine in the hundred of Irish speakers are Roman Catholics.

In painful contrast with the intellectual classes are the immoral ones, or those aiding and abetting immorality. Thus brothel-keepers* and prostitutes exist in unusually large Roman Catholic proportions. In the whole province of Connaught, comprising nearly a million of souls, *there is not a single prostitute connected with any class of Protestants whatever.* To these classes we may add, with all due respect for their callings, professional beggars, fiddlers, pipers, dog-fanciers, and billiard-markers. Of the inmates of prisons and bridewells 84 per cent. are Roman Catholics.

For the home defence of the country, there are two fine bodies of men, the Metropolitan Police, and the County Constabulary or "peelers," though the latter exhibit too much of the qualities of the soldier, and too little of those of the detective. Of these a little more than two-thirds are Roman Catholics, instead of a little more than three-fourths. Of the Officers of Militia, more than five-sixths are Protestants, and of the men 44 per cent., or nearly the half. It is known that of the whole British army of all ranks, 37 per cent. are natives of Ireland, and we are now able approximately to determine their creed. The condition of the army in Ireland at the time of the census, is obviously no guide; but the proportion which exists among pensioners and retired officers is so. Now, of the former, 67 per cent., or about two-thirds, are Roman Catholics, and the proportion of officers to men is 5 per cent. Hence, of 10,000

* A few years ago, a portion of the Borough of Liverpool was examined, to ascertain some details of its immorality. The Roman Catholics are to the Protestants within the area alluded to, as 13 to 12, yet the keepers of houses of ill-fame were nearly 12 Roman Catholics to 1 Protestant, (actually as 35 to 3). This furnishes a curious commentary on the words of the poet—

"On our side is virtue and Erin,
On theirs is the Saxon and guilt."

British soldiers of all ranks, 163 are Protestant officers, and 24 Roman Catholic; 2479 men of rank and file are Roman Catholics, and 1,221 Protestants. In the Civil service, comprising officers of customs and tide waiters, inland revenue officers, excise officers, and coast guards, 44 per cent. are Roman Catholics, and 56 Protestants. This paragraph is important, as showing the part which the Protestant portion of the com munity performs in promoting "law and order."

The persons of rank and title, those of independent means, and those conventionally known as ladies and gentlemen, or living without labour, all lie far within the Protestant lines. So also do surgeons and physicians; and as medical students are in the same proportion, they will continue to do so. Of civil engineers there are nearly 7 Protestants to 3 Roman Catholics. The large number of Roman Catholic divinity students is quite inexplicable, unless we suppose that Ireland, as in her flourishing days, is providing religious teachers for other parts of the world. There are 3,014 Roman Catholic Priests in Ireland, and to supply the vacancies caused by deaths, one in thirty-six should be provided annually. In other words, if that Church merely maintained its ground, neither expanding nor contracting, there should be 84 ordinations of Deacons annually. Yet we find 269 divinity students, or more than three times the requisite number; while to recruit 3,335 ministers of all other religious pursuasions, including the Established Church, there are only 61. Perhaps, after all, it is merely an abuse of terms, persons being called divinity students who are quietly pursuing their studies in secular learning. There are only 28 Roman Catholic barristers per cent., and, with a few honourable exeptions, their names are unknown to fame. In nearly all important cases, Protestant barristers are employed even by Roman Catholics; yet we find not 28 per cent., but 33 per cent. of the judges Roman Catholics, a fact which requires and admits of explanation. Of the magistrates, who constitute the chief men of the counties, and who maintain order from day to day, more than three-fourths are Protestants, and less than one-fourth Roman Catholics.

Of landed proprietors, 42 per cent. are Roman Catholics, and 58 Protestants, several of the former having become purchasers to a limited extent, through the Landed Estates' Court and in other ways. Yet the amount held by Protestants, of which the Census says nothing, is still quoted * at 93 per cent; Roman Catholic proprietors paying £30,000 in tithes out of about £400,000. Four-fifths of the land agents are Protestants, and even farmers lie on the Protestant side. On the other hand, farm labourers and servants are Roman Catholic to the extent of nearly 9 out of 10; and labourers generally, viz., working men without any special employment, though comprised under a different general class, are in precisely the same proportion.

The Social Pyramid requires no explanation. It merely presents to the eye what has been presented in another form to the understanding; but it is valuable in some degree for its simplicity, and perhaps, also, for its originality.

* From a careful examination by the Right Hon. J. Whiteside, M.P.

Chap. VII.—CONCLUSION.

Perhaps enough has been said, but the reader is requested to excuse a few words at parting.

To those who advocate the equality of human nature, whose implied principle is that of a dead level of human merit, and who give weight to an argument by counting heads, the following facts may be serviceable:—In the Southern States of the North American Union there are two, South Carolina and Mississippi, where the slave population amounts to more than 57 and 55 per cent.* In these States, and four others, there are 31 counties where the per-centage of slaves varies from 91 to 73, and averages more than 80. Now, suppose slavery abolished to-morrow, and that these men surrounded a community of whites, as humane as Clarkson or Wilberforce, would the negroes be the rulers? Or, if the supreme power were voluntarily surrendered to them, would they be able to retain it? Or, if they did retain it, would they be the most worthy depositories of so sacred a trust? Probably not one reader of these questions will feel that his heart can reply in the affirmative. "But," says some querulous disputant, who cannot distinguish between the essential and the accidental in an illustration or an argument, "Irishmen are not negroes." True, but negroes are men; and it is in this respect we are instituting the comparison. We take their present known status—intellectual, moral, physical; we ignore for the moment colour and creed; and the common conscience of human nature declares that the natural position of the white, like that of the Protestant, is on the higher steps of the Social Pyramid.

While these pages are passing through the press, a tribute to Ulster is paid accidentally by the other parts of Ireland, nearly half a million of people having petitioned the House of Commons to give them "an equitable measure of Tenant Right." The remarks of the *Times* deserve notice.

"But there is Tenant Right, they say, in Ulster. Very well. *Make a few more Ulsters in Ireland.* What is it makes Ulster? Not Tenant Right, but a people more addicted to take care of themselves, and look after their own interests, than the 400,000 petitioners invoking the Parliamentary Hercules to lift their cart wheel out of the rut."

Whatever may be the case in other parts of the island, the people of Ulster as a whole are true to the throne and constitution of the United Kingdom. There is no attempt among the best portion of them to prevent a graceful and natural tribute being paid to the memory of him whom our widowed Queen was delighted to honour. Among the characteristic population of Ulster and among the best of Ireland, there is no assumption of illegal titles—no parading of spurious authority—no disrespect to the sovereign by giving to a foreign potentate precedence over her—no driving of her representative and other loyal subjects from the table of the chief magistrate of the metropolis. There is no opposition to the administration of justice—no straining of oaths either by wit-

* Map published at the Census Office, Washington, 1861; compiled from the Census of 1860; guaranteed by Jos. G. C. Kennedy, Superintendent.

ges or jurors, to secure a party triumph—no shielding and sheltering of the Cains and Ishmaels of society, owing to a morbid sympathy with crime. There are no Fenians to defy the laws, and organize a military force, for rebellious purposes, in open day—no secret societies for illegal objects—no assassins hiring or being hired to commit murder on an utter stranger, for a smaller fee than an English butcher or a Scotch "flesher" would require to slay an ox. Ireland is a country full of anomalies, for which "God has done much and man little"; and the glow of patriotism is sometimes chilled at its source by the contemplation of vice and crime.

I will close with two extracts from a letter to the *Times* by the Vicar-General of Kildare.

"I live near the Curragh camp. It adjoins the town of Kildare. In that town no Protestant wife of a soldier in camp will be allowed to lodge in a Roman Catholic house if she dares to attend church * * * The Protestant clergyman and his little flock are, I may say, the only leaven of loyalty in the remote parts of the country. In each little neighbourhood we are like the posts or block-houses one reads of in Cooper's American stories. Sweep us away, and the flocks will follow the clergy; and Ireland will be a totally rebellious country, kept in subjection wholly by English troops, possessing not a foot of ground but what is occupied by them at the moment. In the end, you will have no other resource but to conquer Ireland and plant it over again, just as in Cromwell's time and in that of William III."

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APPENDIX A.

The Table marked IX in the Census report, p. 36 (Religious Profession) appears to give a statement of the Church establishment in Ireland according to its parishes; but in reality it gives no such thing. It gives the number of members of the Established Church in certain civil districts into which Ireland is divided for the collection of county rates. It, therefore, amounts to no more than this, that there are 2,428 districts for the collection of such rates, in which respectively no members or certain members of the Established Church reside. This is not only irrelevant but misleading; and says nothing about the *parishes* as *regulated by law*. In one diocese, Meath, these civil districts vary in population from 41 to 9,921, and in area from 556 to 21,000 acres; they are, therefore, totally unfit for Ecclesiastical purposes. This distinction of parishes was pointed out in the Report of the "Commissioners for Public Instruction, 1834," and is noticed in the report of the present Census, p. 3—"the civil parish generally corresponding with, but sometimes differing from the parish of the Established Church." There are, therefore, hundreds of districts called "parishes," some of which have ceased to be so for more than two centuries. When they say, therefore, that "the same classification *by parishes* [as in 1834] is now adopted," the remark is true so far as words are concerned, but false in reference to things. These civil parishes arose in various ways, chiefly from being chapelries, though afterwards consolidated; and since 1662 all the acts by the Lord Lieutenant in council have provided that parishes united by certain statutes shall be *one parish*. The acts of 1662 and 1762 state that in some parts parishes are "so little, that 5 or 6 lie together within a mile or two."

In the Diocese of Meath, there are at present 135 Ecclesiastical Parishes, but 14 of them are wholly impropriate, with no provision for the cure of souls, and their inhabitants resorting to neighbouring churches; of the remainder, 5 are suspended, the parishioners possessing similiar rights, and the Commissioners have the income. Deducting these two classes, there are 116 Ecclesiastical Parishes which form the *Church Establishment*, and the clergy of which perform the duty for all the 135; but of these again, 18 are united to others, some having no income, others a very small one, and only one exceeding £100. There are thus 98 effective parishes of the Establishment in the diocese. The true analysis may therefore be contrasted with the incorrect one in the Census; thus:—

Number of Members of the Established Church in each Parish.

	0	up to 20	up to 50	up to 100	up to 200	up to 500	up to 1000	Total.
1834...	0	7	15	25	25	20	6	98
1861...	17	66	49	33	34	16	3	218

Hence, it is evident that the erroneous plan diminishes the average number of Church members, and increases the number of parishes with none in them. It is unfortunate that there is no hope of correction on a large scale at present; but explanations of this kind may prevent these statements of the Census from being adopted as the foundations of reasoning.

APPENDIX B.

Details of the two Returns of 1831 and 1861, for the Parishes of Western Connaught.

* *Mo. means in the County of Mayo; Gy. Galway; and p.r. Parish Rural.*

Benefices or Parishes Practically.	Enumeration Districts; conventionally called Parishes.	County and Page of Report.	Established Church.	Methodists.	Other Protestants	Roman Catholics.	Total.
.—Achill.		*					
1861.....	... ...	Mo. 520	649	7	37	5,083	5,776
1831.....	... ...	32 d.	76	...	...	5,201	5,277
	Gain per cent...	...	767	...	...	...	9½
	Loss ,, ...	...	...	...	...	2	...
I.—Kilcommon.							
1861.....	Kilcommon p.r...	Mo.	163	7	17	11,474	11,661
	Bangor tn.....	525	11	...	...	88	99
	Belmullet tn.....	,,	44	8	3	852	907
	,, w'house	,,	1	...	...	103	104
	Innisbiggle tn.....	,,	97	...	...	48	145
	Tristia tn....	,,	...	...	...	133	133
			316	15	20	12,698	13,049
1831.....	... ...	54 d.	93	...	19	13,555	13,667
	Gain per cent...	...	240	...	5	...	...
	Loss ,, ...	...	...	...	...	6	5
II.—Kilmore.							
1861.....	Kilmore p.r.....	Mo. 526	164	20	9	5,936	6,129
	Binghamstown ...	...	33	...	2	184	219
			197	20	11	6,120	6,348
1831.....	... ...	56 d.	219	...	...	8,940	9,159
	Loss per cent...	...	10	...	...	32	31
V.—Burrishoole.							
1861.....	Burrishoole p.r...	Mo. 520	172	4	93	4,768	5,037
	Mulranny tn.....	,,	3	...	...	223	226
	Newport tn.....	,,	62	15	8	879	964
	,, w'house	,,	13	...	...	78	91
			250	19	101	5,948	6,318
1831.....	... ...	36 d.	455	...	2	11,304	11,761
	Gain per cent...	...	...	...	4,955	...	...
	Loss ,, ...	...	45	...	...	47	46

Benefices or Parishes Practically.	Enumeration Districts, conventionally called Parishes.	County and Page of Report.	Established Church.	Methodists.	Other Protestants	Roman Catholics.	Total.
V.—Kilmina.							
1861	... ...	Mo. 520	150	4	12	3,376	3,542
1831	... ...	42 d.	258	...	...	8,742	9,000
	Loss per cent...	...	41	...	...	61	61
VI.—Oughaval							
1861	Oughaval p.r.	Mo. 530	138	5	4	4180	4327
	Westport tn.	,,	216	68	53	3482	3819
	Westport Quay tn	,,	19	..	1	498	518
	Westport w'house	,,	8	...	...	130	138
			381	73	58	8,290	8802
1831	... ...	32 d.	511	...	92	11,954	12,557
	Loss per cent...	...	25	...	37	30	...
VII.—Aghagower							
1861	Part of	Mo. 520	211	7	31	2603	2852
	Part of	Mo. 530	96	...	...	2120	2216
			307	7	31	4723	5068
1831	... ...	32 d.	626	...	...	11,419	12,045
	Loss per cent...	...	51	...	...	59	58
VIII.—Kilmaclasser							
1861	... ...	Mo. 520	28	...	9	1237	1274
1831	... ...	32 d.	166	...	...	3278	3444
	Loss per cent...	...	83	...	...	62	63
IX.—Islandeady							
1861	Part of	Mo. 520	49	1	17	2303	2370
	Part of	Mo. 522	1	1	...	1837	1839
			50	2	17	4140	4209
1831	... ...	36 d.	27	...	...	8537	8564
	Gain per cent...	...	85	...	...	...	...
	Loss ,, ...	...	...	...	...	51	49
X.—Kilgeever							
1861	Kilgeever p.r.	Mo. 520	166	...	20	5470	5656
	Louisburgh tn.	,,	14	...	...	647	661
	Roonagh tn.	,,	...	...	...	125	125
			180	...	20	6242	6442
1831	... ...	48 d.	104	...	3	11,793	11,900
	Gain per cent...	...	73	...	566	...	...
	Loss ,, ...	...	...	...	...	47	46

Benefices or Parishes Practically.	Enumeration Districts, conventionally called Parishes.	County and Page of Report.	Established Church.	Methodists.	Other Protestants.	Roman Catholics.	Total.
XI.—Ballyorie							
1861	Ballyorie, p.r.	Mo. 521	202	...	2	2460	2664
	Tooreen, tn.	,,	...	...	...	173	173
			202	...	2	2633	2837
1831	... ...	36 d.	16	...	...	4009	4025
	Gain per cent.	...	1162	...	...	...	...
	Loss ,, ...	...	...	...	...	34	29
XII.—Ross							
1861	... ...	Gy. 511	50	1	2	3673	3726
1831	... ...	42 d.	11	...	...	4350	4361
	Gain per cent.	...	354	...	...	...	...
	Loss ,, ...	...	...	...	...	16	14
XIII.—Cong							
1861	Part of p.	Gy. 511	81	...	...	2329	2410
	Part of p.	Mo. 528	55	...	10	2809	2874
	Cong, tn.	,,	20	...	...	449	469
			156	...	10	5587	5753
1831	... ...	36 d.	101	...	...	8277	8378
	Gain per cent.	...	54	...	...	...	...
	Loss ,, ...	...	...	...	...	32	31
XIV.—Ballynakill							
1861	... ...	Gy. 691	278	4	16	4289	4587
1831	... ...	34 d.	90	...	...	7093	7183
	Gain per cent.	...	209	...	...	...	...
	Loss ,, ...	...	...	...	...	39	36
XV.—Omey							
1861	Omey p.r.	Gy. 491	620	3	3	4159	4785
	Clifden tn.	,,	199	16	1	1218	1434
	,, w'house	,,	8	...	...	129	137
	,, bridewell	,,	...	...	...	1	1
			827	19	4	5507	6357
1831	... ...	34 d.	179	...	...	6538	6717
	Gain per cent.	...	362	...	...	...	...
	Loss ,, ...	...	...	...	...	15½	5
XVI.—Moyrus							
1861	Moyrus p.r.	Gy. 491	197	5	4	7944	8150
	Roundstown tn.	...	61	2	1	344	408
			258	7	5	8288	8558
1831	... ...	34 d.	106	...	2	9684	9792
	Gain per cent.	...	143	...	150	...	...
	Loss ,, ...	...	...	...	...	13	12½

Benefices or Parishes Practically.	Enumeration Districts, conventionally called Parishes.	County and Page of Report.	Established Church.	Methodists.	Other Protestants.	Roman Catholics.	Total.
XVII.—Ballindoon							
1861	... ...	...	305	1	...	3956	4262
1831	... ...	34 d.	6	...	...	4937	4943
	Gain per cent...	...	4,983	...	...	...	...
	Loss ,, ...	...	...	...	...	19	13½
XVIII.—Inisboffin							
1861	... ...	Mo. 531	...	...	...	1236	1236
1831	... ...	34 d.	4	...	1	1457	1462
	Loss per cent...	...	...	...	...	15	15½
XIX.—Killannin							
1861	... ...	Gy. 510	169	...	4	7783	7956
1831	... ...	34 d.	88	...	...	8879	8967
	Gain per cent...	...	92	...	...	...	...
	Loss ,, ...	...	...	...	...	12	10
XX.—Arranmore							
1861	Arran p.r.	Gy. 488	5	...	...	1200	1205
	Killeany tn.	...	...	...	...	459	459
	Kilronan tn.	...	68	...	...	557	625
			73	...	...	2216	2289
1831	... ...	34 d.	26	...	2	2287	2315
	Gain per cent...	...	280	...	...	...	...
	Loss ,, ...	...	...	...	...	3	1
XXI.—Inishmain							
1861	... ...	Gy. 488	...	...	...	478	478
1831	... ...	34 d.	...	...	...	434	434
	Gain per cent...	...	...	...	...	10	10
XXII.—Inisheer							
1861	... ...	Gy. 488	22	...	...	510	532
1831	... ...	34 d.	...	...	...	442	442
	Gain per cent...	...	...	...	...	15	20
XXIII.—Kilcummin							
1861	Parish r.	...	207	43	23	7286	7559
	Oughterard tn ...	...	80	41	...	775	896
	,, w'house .	...	1	...	...	71	72
	,, b'dewell.	...	...	...	...	1	1
			288	84	23	8133	8528
1831	... ...	48 d.	153	...	...	9663	9816
	Gain per cent...	...	88	...	...	...	...
	Loss ,, ...	...	...	...	...	15½	13

Benefices or Parishes Practically.	Enumeration Districts, conventionally called Parishes.	County and Page of Report.	Established Church.	Methodists.	Other Protestants.	Roman Catholics.	Total.
XXIV.—Rahoon							
1861	Rahoon (Gy. tn.)	...	199	16	76	3154	3445
	,, w'house.	...	4	...	...	383	387
	Rahoon r.p.	...	254	11	27	4181	4473
	Barna tn	...	24	...	...	329	353
	Rahoon r.p.	...	5	...	...	451	456
			486	27	103	8498	9114
1831	... ...	46 d.	384	...	4	13,747	14,135
	Gain per cent...	...	26½	...	2475	...	...
	Loss ,, ...	...	...	...	...	38	35½
XXV.—Moycullen							
1861	Moycullen r.p.	...	34	...	6	4253	4293
	Spiddal tn	...	85	...	...	110	195
			119	...	6	4363	4488
1831	... ...	46 d.	6	...	...	5689	5695
	Gain per cent...	...	1883	...	...	...	...
	Loss ,, ...	...	...	...	...	23	21
Total in 1861			5741	290	491	125,007	131,529
,, 1831			3705	...	125	182,209	186,039
Gain			2036	290	336		
			2326				
Loss			...	...	...	57,202	54,510

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